

A PROGRAM OF DENOMINATIONAL THEOLOGICAL EDUCATION
AT THE MASTER'S AND DOCTORAL LEVELS
TO SERVE NATIONALS IN SPANISH AMERICA

By

IRVIN L. NORTHCUTT

A DISSERTATION PRESENTED TO THE GRADUATE SCHOOL
OF THE UNIVERSITY OF FLORIDA
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

UNIVERSITY OF FLORIDA

1985

ACKNOWLEDGMENTS

I wish to express my sincere gratitude to Dr. Ralph B. Kimbrough for his patient help and encouraging guidance and to Dr. James L. Wattenbarger and Dr. Albert B. Smith for their comments, patience, and encouragement.

My gratitude is inexpressible for Mickey, my wife, who has shared with me common ideals and labors in theological education in Spanish America.

TABLE OF CONTENTS

	<u>Page</u>
ACKNOWLEDGMENTS	ii
ABSTRACT	v
CHAPTER	
1 INTRODUCTION	1
Background and Justification for the Study	1
The Problem	6
Definition of Terms	8
Procedures	10
Collection of the Data	11
Organization of the Remainder of the Report	16
2 A BRIEF OVERVIEW OF THE DEVELOPMENT OF THEOLOGICAL EDUCATION	17
The Development of Christian Theological Education	19
The Rise of Theological Seminaries	28
Conclusion	31
3 REVIEW OF THE RELATED LITERATURE	32
Lack of Documentary Information	33
Existing Theological Programs in Latin America and Other Selected Nations	33
Some Problem Areas in Establishing Programs	40
Criteria for Postgraduate Theological Study	51
Legislative Provisions for Private Higher Education in Colombia	62
Summary	70
4 THE CRITERIA FOR THE EVALUATION OF THE PROPOSED PROGRAM	71
The Validity of the Program	71
Adequate Resources	79
Accessibility to Prospective Students	80
Financial Support	81
Summary	82

	<u>Page</u>
CHAPTER	
5 A PROPOSED PROGRAM FOR GRADUATE THEOLOGICAL EDUCATION AT THE MASTER'S AND DOCTORAL LEVELS TO SERVE NATIONALS IN SPANISH AMERICA	84
The Institution and the Objectives of the Graduate Program	84
Organization	86
Relationship to Existing Undergraduate Seminaries	90
Admissions	91
Curriculum and Degree Requirements	92
Evaluation	100
Financial Support	101
Summary	103
6 THE CONCEPTUAL EVALUATION OF THE CRITERIA AND THE PROPOSED PROGRAM	104
Composition of the Panel	104
Evaluation of the Criteria	106
Summary of the Evaluations of the Criteria	110
Evaluations of the Proposed Program	111
Summary	118
7 SUMMARY, COMMENTARY, AND RECOMMENDATIONS FOR FURTHER RESEARCH	120
Analysis of the Evaluation of the Criteria	120
Analysis of the Evaluations of the Proposed Program	122
Implications of the Evaluations for the Proposed Program	124
Recommendations for Further Study	126
APPENDIX	
A PANEL OF EXPERTS	130
B AN EVALUATIVE SURVEY	131
C THE CRITERIA FOR THE DEVELOPMENT AND EVALUATION OF A GRADUATE PROGRAM OF THEOLOGICAL EDUCATION TO SERVE NATIONALS IN SPANISH AMERICA	137
REFERENCES	138
PERSONAL COMMUNICATIONS	147
BIOGRAPHICAL SKETCH	149

Abstract of Dissertation Presented to the Graduate School
of the University of Florida in Partial Fulfillment of the
Requirements for the Degree of Doctor of Philosophy

A PROGRAM OF DENOMINATIONAL THEOLOGICAL EDUCATION
AT THE MASTER'S AND DOCTORAL LEVELS
TO SERVE NATIONALS IN SPANISH AMERICA

By

Irvin L. Northcutt

August 1985

Chairman: Ralph B. Kimbrough

Major Department: Educational Leadership

The problem of this study was to develop a proposed program of denominational theological education at the master's and doctoral levels to serve nationals in Spanish America and to determine its conceptual validity via a panel of experts. Spanish America includes those countries in Latin America where Spanish is the officially designated language. The writer investigated the development of theological education from the Old Testament era to the present. The early institutions of higher education were established to teach theology, law, and medicine. The concept of departmentalization and multi-college universities developed in the institutions. By the eighteenth century, theological studies existed as departments in some universities, while theological seminaries were being established as specialized institutions to train ministers. The writer investigated the degree structures in universities and seminaries, and

the education laws in Colombia, Peru, and Argentina from 1971 to 1983 which regulated higher education in those countries. The laws governing higher education, a comparison of educational programs for ministers to those for other professions, and the objectives of theological education historically and in the missiological setting in Spanish America suggested criteria for the development of a program.

The proposed program was described and a panel of experts evaluated the criteria from the vantage of their training and experience in North and Spanish America. They utilized the criteria in their conceptual evaluation of the proposed program. The evaluations were analyzed and the program was revised in light of their suggestions.

The following conclusions were reached:

1. There exists a need for persons with graduate level training as leaders in the denominations in Spanish America.
2. The seminary and the students would benefit from an officially approved institution and its program.
3. The seminary should carry out its objectives of training leaders for the denominational programs.
4. The concept of an international graduate program is valid as a delivery system utilizing an administrative center with the cooperative participation of the seminaries in other countries sharing human and material sources.

The study contributed to organizational studies of the theological education programs of other Third World denominations contending with similar problems. The panel of experts favored the implementation of the proposed international program.

CHAPTER 1 INTRODUCTION

Background and Justification for the Study

The missionary endeavors of church denominations in Spanish American countries have usually been divested in what are known as missionary boards. These boards have been the governing bodies for missionary activities for the various churches. The activities of the various mission boards in Spanish America have resulted in the establishment of local churches, orphanages, seminaries, hospitals, Bible societies, and other organizations. Those churches established by missionaries have continued to multiply and need an increasing number of nationals as leaders, rather than continuing to rely upon foreigners for leadership. Theological institutions were established by the various mission organizations to train national leaders. In 1977, one or more theological seminaries or theological institutes functioned in each of the Spanish American countries. The Spanish American countries were identified as those in which Spanish was the official language. They offered programs of study at the undergraduate or Bible institute levels.

The absence of an international graduate program in the seminaries of the denominations was inferred from the literature. References to only two limited programs were found. One program existed

in Buenos Aires, Argentina, under the name Instituto Superior Evangelico de Estudios Teologicos (Instituto Superior Evangelico de Estudios Teologicos, 1976-77). The purpose of the Institute (Instituto) was to provide undergraduate and graduate level theological studies for qualified persons who could become resident students. The Bachelor (Licenciatura) and Doctor (Doctorado) degrees were offered in theology. The Institute was not officially recognized by the Ministry of Education of Argentina. Eight national denominational religious bodies cooperated in maintaining the school. Religious bodies in other countries found two limitations in the utilization of the school. They were (1) local residence requirements and (2) denominational distinctives.

The second reference indicated the existence of a graduate program at the Master of Theology degree level in the Seminario Teologico Bautista Internacional (STBI) in Cali, Colombia (Seminario Teologico Bautista Internacional, Prospecto, 1983). The purpose of the school was to provide undergraduate and graduate level theological studies for qualified persons who could become resident students. The Licenciatura (Bachelor) and Magister (Master) degrees in theology were offered. The term "International" in both names meant that the intended function was that of serving students from various countries. The mission boards had hoped to avoid the necessity of duplicating facilities in nearby countries. However, the nearby countries found it to their advantage to keep their students in their country and provide other facilities. None of the classes from Cali, nor Buenos Aires, were offered in another country.

The board of directors of the seminary in Cali, Colombia, was composed of representatives of Baptist denominational bodies in eight countries, which reflected the original purpose of the institution (Seminario Teologico Bautista Internacional, 1973, p. 2). It was established as an international seminary to serve eight countries. While students from the eight countries could matriculate in the Cali institution, it was determined that those countries had established an undergraduate institution by 1976. The reasons were related to practical considerations in the national bodies.

There has been a need for planning before a new venture should be undertaken by the denominations to expand theological education. The available resources in existing seminaries have consisted of faculty and facilities which could be used in a denominational program of graduate theological education within the related institutions of each denomination. An essential part of the planning for an accessible graduate program was to attempt to develop a project in extensive detail. Although a project that was complete for all denominational programs was difficult to construct, a representative project was found to be valuable as a basis for adaptation to the distinctive characteristics of the various denominations.

Given the need for planning, particularly in the field of theological education, there have been certain areas of the world where theological education has not developed as much as in other areas. In those particular areas there has existed an even more acute need for planning. One illustration of this has been Spanish America.

Most of the Spanish American countries (World Survey of Education IV, 1966) had secular postgraduate programs in other fields in their national universities. These programs gave rise to an appreciation for academic excellence in the formal institutions. A demand for qualified professors at every level in all higher education, including theological education, was evident to firsthand observation. Denominational leaders have encouraged the establishment of graduate level education that could be made accessible to all the Spanish American countries. The effectiveness of the ministries of the denominational systems was viewed as being related to the level of training of the leaders. The emphasis on nationalism also made the problem more acute because the activity of foreigners was generally considered to be a type of intervention in the internal affairs of the countries.

In 1976, the Southern Baptist related theological institutions were staffed by North American missionaries and by nationals in the ratio of 80 percent to 20 percent (Executive Committee, Southern Baptist Convention, 1976). Most of the nationals were graduates of institutions with no postgraduate studies. In 1982, the report of the Southern Baptist Convention showed that the ratio had not changed significantly (Executive Committee, Southern Baptist Convention, 1982). Other denominations were known by firsthand observation to have a similar ratio of foreign personnel. Without postgraduate studies being made available there was little likelihood that the ratio could change. There were not enough national leaders with postgraduate

training who could serve as professors. To the extent the national bodies were forced to rely on foreign aid in personnel or finances, their indigenous capabilities were weakened, and their permanence was questionable.

Interviews with persons engaged in the work of denominational agencies have disclosed the opinion that a type of graduate level program accessible to practicing leaders was necessary. Members of the Baptist Association of Spanish American Theological Institutions (ABITHA) meeting in Cali, Colombia, in 1976 expressed the opinion that a graduate program was basic for the development of indigenous national denominations.

The writer has been a participant in Southern Baptist related denominational institutions since 1960 in Spanish America. He worked in close cooperation with the planning and the implementation of other denominational programs. His observations, drawn from that relationship, were that the need for an accessible graduate program was common to a majority of the denominations.

Consequently, in the Spanish American countries a need for a conceptual work to project a program for graduate seminary education was identified. A general view was held that all the Spanish American countries should be served by such a program and that students would be able to study in their own country as existing facilities. A study was needed that would demonstrate how such a program could be applied across geographical areas and denominational structures. Therefore, the present study focused on a proposed program for graduate seminary education in the light of certain specified criteria.

The ProblemStatement of the Problem

The focus of this study was the development of a proposed program for a graduate denominational program of theological education at the master's and doctoral levels to serve nationals in Spanish America. In the development of the project, attention was given to the following subproblems:

1. A set of criteria was developed to be used in proposing a feasible graduate denominational program of theological education for Spanish American countries. Existing literature concerning the organization and control of higher education, legal standards within the Spanish American nations, demands of the selected denominations, and the status of programs of existing undergraduate institutions were the primary sources for the development of the criteria.
2. The proposed program was projected in terms of the criteria giving attention to the following:
 - a. Objectives
 - b. Admissions
 - c. Curriculum and degree requirements
 - d. Organization and staffing
 - e. Financing
 - f. Relation to existing national seminaries, and

- g. Relationship of the denominational program of theological education at the master's and doctoral level to the parent denominations.
3. The program was tested conceptually, by the use of a questionnaire to an external expert panel in light of the criteria.
4. The proposed program was revised in light of the feedback of the expert panel.

Delimitations and Limitations

The following were delimitations of the study:

1. The study focused on countries of Latin America where Spanish is the officially designated language.
2. Even though the proposed program was intended to have applicability beyond a single denomination, for the purpose of establishing criteria that relate to the relationship of the larger denomination, the Southern Baptist Convention Foreign Mission institutions in Spanish America were used.
3. For the purpose of establishing criteria that relate to the geographical setting of the administration of the program, the sponsoring institution was located in Colombia, South America.
4. It was beyond the scope of this study to deal with the political dimensions of whether or not this program

could be implemented in terms of the political situation in a given Spanish American nation.

The limitations were related to the fact that since the proposed program should be widely applicable, the writer recognized that in order to provide a framework for criteria a specific geographical setting with a particular history and people was used. This may have inhibited to some degree the transferability of some of the findings.

Definitions of Terms

Convention: The legally constituted body consisting of official representatives named by the local autonomous Baptist churches to carry on the activities of the religious denomination of which they were a part.

Denomination: The religious organization composed of churches, associations, conventions, and the organizational agencies.

Denominational distinctives: The doctrines and practices that identified that religious denomination.

Denominational leadership: Pastors of churches, employees of the organizational agencies, and officials elected by the convention.

Doctorado: The doctor's degree.

Finances: The financial resources used to maintain the program.

Goals: The established objectives.

Indigenous capabilities: The ability of the denomination to be self-supporting, self-governing, and self-propagating through its own resources.

Licenciatura: The equivalent of the baccalaureate degree.

Magister: The equivalent of the master's degree.

Ministry of Education: The department of the government responsible for all public and private education in the country to which the reference was made.

Proposed program: The proposed program for a denominational program of theological education at the master's and doctoral levels.

National seminaries: The seminaries in the Spanish American countries which function under the denominational organizational system.

Practicing leaders: Denominational leaders already functioning in positions of leadership.

Resident students: Students who lived on, or commuted to, the seminary campus for classes.

Seminary: The denominational school for formal leadership training in religious work.

Spanish America: Those countries of Latin America where Spanish was the officially designated language. They included Mexico, El Salvador, Guatemala, Honduras, Costa Rica, Panama, Dominican Republic, Colombia, Ecuador, Peru, Chile, Venezuela, Bolivia, Paraguay, Uruguay, and Argentina.

Sponsoring institution: The institution of which the proposed program was designed to become a part.

Subvention: Financial aid given for support.

Procedures

This study was based on the logical design for the development of a program for graduate theological education for a selected denomination. The purpose of the study was to develop a framework for a program of theological education at the master's and doctoral levels to serve nationals in Spanish America. The following sequential steps were taken. First, a set of criteria were developed from the literature. Second, the various elements of the proposed program were projected. Third, the proposed program was conceptually tested. The revision of the proposed program was the final step.

The criteria for the evaluation of the project were derived from the conceptual literature of the organization and control of higher education and from the government standards for graduate level programs as defined by documents of the Colombian government. The product of this stage of the study was a listing of criteria along with empirically observable evidences indicating the extent to which the criteria were valid.

In the second step, the proposed program was developed following the principles indicated by the criteria. Attention was given to objectives, admissions, curriculum and degree requirements, organization and staffing, financing, the relationship of that program with other seminary programs, and the relationship to the parent denominations as elements of the proposed program. The criteria determined the forms given to the elements of the program.

In the third step the proposed program was tested conceptually by the judgments offered by a panel of 12 experts in response to the

written instrument formulated on the basis of the criteria. The panel consisted of 12 members selected from professors in the International Baptist Theological Seminary in Colombia; the Fundación de Educacion Superior del Ministry of Education of Colombia; the Universidad Santiago de Cali, Colombia; the Seminario Mayor San Pedro de Cali, Colombia; the Universidad del Valle, Cali, Colombia; the Instituto Colombiano de Estudios Superiores de Incolda, Cali, Colombia; the Universidad San Buenaventura de Cali, Colombia; and the Administrator of the Colombian Mission of the Foreign Mission Board of the Southern Baptist Convention. The judgments offered by the panel provided objective evaluations of the proposed program and its component elements which served as guidelines for its revision.

In the final step, the data received from the panel of experts were used to revise the program.

Collection of the Data

A search of the literature related to the problem was completed. Included in the search were the following:

1. An ERIC search
2. The Readers' Guide to Periodical Literature
3. Current Index to Journals in Education
4. Education Index
5. The card index of the Latin American Library of the University of Florida
6. A search of all general literature in the Research Library of the University of Florida

7. The card index of the Library of Stetson University in DeLand, Florida
8. The facilities of the Library of the International Baptist Theological Seminary in Cali, Colombia
9. The card index and lists of the Library of the Monastery of San Francisco in Lima, Peru
10. The card index of the Library of the New Orleans Baptist Theological Seminary in New Orleans, Louisiana
11. The card index of the Library of Mercer University in Macon, Georgia
12. The card index of the Library of Lake Sumter Community College
13. The card index of the Columbus College Library of the University of Georgia in Columbus, Georgia
14. The materials of the Public Library in Jacksonville, Florida
15. The card index of the Public Library of Naples, Florida

Conferences were held which included

1. The President of the International Baptist Theological Seminary in Cali, Colombia
2. The Director of the Graduate Studies Program of the International Baptist Theological Seminary in Cali, Colombia
3. The Dean of the New Orleans Baptist Theological Seminary in New Orleans, Louisiana

4. Two conferences with the Director of Superior Education of the Ministry of Education of Peru
5. A conference with a member of the Canadian Study Committee contracted by the Peruvian Ministry of Education to study the program of education in Peru
6. A conference of the Baptist Association of Spanish American Theological Institutions in Cali, Colombia
7. A conference with the President of the East Bolivian Baptist Theological Seminary in Santa Cruz, Bolivia
8. A conference with the President of the Baptist Theological Institute of San Jose, Costa Rica
9. A conference with the Director of the Extension Department of the Latin American Biblical Seminary in San Jose, Costa Rica
10. A conference with the Dean of the Luther Rice Seminary in Jacksonville, Florida
11. An interview with the Dean of the Hong Kong Baptist Seminary in Hong Kong
12. Two discussions with the Librarian of the Korean Baptist Theological Seminary in Seoul, Korea
13. Two interviews with the President of the Baptist Theological Seminary of Quito, Ecuador
14. Consultations with a representative of the office of the Registrar at the Florida International University in Miami, Florida

15. Discussions with a member of the faculty of the Evangelical Superior Institute of Theological Studies in Buenos Aires, Argentina
16. Three conferences with the Rector and the Administrative Deans of the San Buenaventura University in Cali, Colombia
17. Various conferences with seven professors of the International Baptist Theological Seminary in Cali, Colombia
18. A conference with the Director of Information Services of the Fundacion para la Educacion Superior of the Colombian Ministry of Education
19. Conferences with a professor of the Seminario Mayor San Pedro de Cali, Colombia
20. A conference with the Director of the Graduate Department of the Universidad del Valle, Cali, Colombia
21. Conferences with the Vice Rector and the Dean of Education of the Universidad Santiago de Cali, Colombia
22. A conference with the Academic Director of the Instituto Colombiano de Estudios Superiores de Incolda in Cali, Colombia
23. Conferences with the Administrator of the Colombian Mission of the Foreign Mission Board, Bogota, Colombia
24. A conference with the President of the Luther Rice Theological Seminary in Jacksonville, Florida

Correspondence was received from the following:

1. The President of the Baptist Theological Seminary in Santiago, Chile
2. The President of the International Baptist Theological Seminary in Cali, Colombia
3. The Graduate Studies Director of the Southeastern Baptist Theological Seminary in North Carolina
4. The Rector of the Pontifical and Civil Faculty of Theology in Lima, Peru
5. The Evangelical Seminary of Lima, Peru
6. The Office of the Registrar of the Southern Baptist Theological Seminary, Louisville, Kentucky
7. The Director of the Superior Institute for Christian workers in Huancayo, Peru
8. The Director of the Evangelical Superior Institute of Theological Studies in Buenos Aires, Argentina
9. The Walden University Administration office in Naples, Florida
10. The University of Nebraska, Extension Division
11. The Registrar of the Auburn University Graduate School in Auburn, Alabama
12. The Office of Academic Affairs of the Bar-Ilan University in Ramat-Gan, Israel
13. The Director of the International Graduate Center for Hebrew and Jewish Studies in Arad, Israel

14. The Registrar of the Toledo Bible College and Seminary of Tennyson, Indiana
15. The Director of Seminary Extension of the Southern Baptist Convention
16. The Office of the Ministry of Culture and Education of the Argentine government, Buenos Aires, Argentina

As background for this study, the writer drew from his empirical observations as a Southern Baptist Foreign Missionary in Spanish America from 1960 to 1984. He also participated in the theological education program during this period and was president of the Peru Baptist Theological Seminary for four years, and presently serves on the faculty of the International Baptist Theological Seminary in Cali, Colombia.

A panel of expert judges was employed to obtain evidence concerning the adequacy of the criteria for the program in the setting of Spanish America.

Organization of the Remainder of the Report

The proposed research is reported in seven chapters. Chapter 2 is a brief overview of the development of theological education. A review of related literature is included in Chapter 3. Chapter 4 consists of a discussion of the criteria for the evaluation of the proposed program. The proposed program for graduate theological education is given in Chapter 5. Chapter 6 deals with the conceptual assessment of the program. The summary and discussion are contained in Chapter 7.

CHAPTER 2
A BRIEF OVERVIEW OF THE
DEVELOPMENT OF THEOLOGICAL EDUCATION

Theologian Francis Schaeffer (1969) used a dialogue, "The Universe and Two Chairs," to illustrate the search for truth. In one chair was a Christian, while in the other sat a materialist. They exchanged views about the universe and found that they learned from each other. They concluded that the universe was composed of seen and unseen portions, and that a supernatural power operated in both. The science of the relation between the supernatural and universe has been called theology. Strong (1956) equated the supernatural and God, and justified the use of the term theology as the science of theos, God. Niebuhr (1963) defined theology as "reflection on the action and nature of God" (p. 40). That kind of reflection has occupied the mind of man through recorded history.

Eby and Arrowood (1940) pointed out that all of ancient Greek life was closely related to the religion of animism (p. 184). It was, therefore, the basis of education, although the Greek religion did not have a hereditary and organized priesthood for the various deities until 500 B.C. when pomp and formality characterized state religious worship. Philosophy began to be systematized in the Greek culture in the fifth century B.C. Miletus had the earliest school of Greek philosophy by 500 B.C. (Gifford, 1950). In that center the metaphysical was the subject of speculative discussion. By 350 B.C. Aristotle's curriculum

included mathematics, instrumental music, poetry, grammar, rhetoric, literature, geography, politics, ethics, and philosophy (S. E. Frost, Jr., 1966, p. 71). Wise (1964) pointed out that philosophical discussions of the metaphysical were basic in Greek education at every level supporting the assertion that the religion of various deities was basic in ancient Greek thought.

Quintilian followed Cicero in stressing law, history, and philosophy in higher education in the Roman Empire (Wise, 1964), and used Instituto Oratorio as subject matter. Cicero listed Naevius, Ennius, Plautus, and Cato as contributors to Roman learning.

In ancient Egypt the temples were the centers of advanced learning (Eby and Arrowood, 1940). "The oldest existing institution of higher education in the world dates from 988 B.C. in Cairo," where the Caliph converted the mosque into a school (Wise, 1964, p. 110). Heliopolis was the most profound seat of learning in ancient Egypt. The curriculum included "applied mathematics, astronomy (religion), physics, geometry, mensuration, surveying, volumetric problems, history, hieroglyphics, chronology, medicine, law, architecture, geography, sculpture, painting, and ritualistic dancing" (Eby and Arrowood, 1940, p. 96). Other temples which were learning centers were Karnak at Thebes, Memphis, Edfu, Heracleopolis, and Tel El Amarna. The aims of education in ancient India and Persia before 500 B.C. were religious, moral, and vocational (Sands and Gross, 1967).

In each of those cultures religion was basic to all of life. The intellectual and educational leaders were trained in their religion.

The Development of Christian Theological Education

The religion of the Hebrews was the foundation of the Christian religion. Some of the methods of organization of the Hebrew worship became patterns for the Christian religion.

Pre-Christian Theological Higher Education

The family was the center of the Hebrew education and religion in the period of Abraham to Moses (Eby and Arrowood, 1940). Under Moses the Hebrews were liberated from Egypt. Aaron and his male descendants were named to the priesthood. Their education consisted of in-service training in the rituals of worship. Neve (1946) pointed out that the aim of their training was to enable them to teach the nation in fulfillment of the Law, which included sacred legislation, oral tradition, and a civil code (p. 26). Sands and Gross (1967) added sacred music to the description of the curriculum for priests. King David of the Hebrews further organized the priests into twenty-four Orders (I Chronicles 24:1-19). The Jewish law was both "religious precept and civil statute" (Walker, 1970, p. 12). The commentaries on both grew and became the subject for Hebrew higher education. Wise (1964) stated that the examination of the accuracy of the text, the study of its meanings, the study of commentaries, and memorization were used in the training of priests after the exile in the sixth century B.C.

The prophets were distinct from priests in that the latter ministered before the people in their worship, while the former were concerned with the moral and spiritual analysis of the nation. Samuel

was the founder of the prophetic schools (Schultz, 1892, p. 152), the first of which was at Naoth in Ramah (I Samuel 19:20). Other schools of the prophets were mentioned at Bethel, Gibeah, Gilgal, Jericho, and Mizpah by 875 B.C. (Bible). Their aim was educational (Peloubet, 1971, p. 532). The sons of the prophets lived with their families in the school colony and the curriculum consisted of the study of the Law, ancient tradition, sacred music, prayer, meditation, and daily worship (Eby and Arrowood, 1940, p. 132).

A new order arose about 500 B.C. known as scribes who became the educators of the Jewish people. They performed functions which were initially a combination of copyist, lawyer, and interpreter (Eby and Arrowood, 1940). They became the first professional teachers and formed a literary guild. Sands and Gross (1967) assert that the traditional Jewish culture was preserved by their school after the dispersion by Titus in 70 A.D. The organization of higher education in the schools of the prophets and in-service training of the priests formed the background for the early Christian era.

The Early Christian Era

The early Christian era began with the ministry of Christ in A.D. 30. Christ chose and taught twelve men to be his future leaders. Eby (1915) analyzed the teaching methods as informal dialogue, questions and answers, small groups, and lectures. Proverbs, parables, and direct reference to the Old Testament formed the curriculum. The aims pursued were character building, information sharing, and practical work. As in the early priesthood, early Christian leaders received

training as they worked with experienced leaders. "After the first century, all the great leaders of the [Christian] church received their intellectual training in the pagan [non-Christian] schools" (Eby, 1915, p. 47) until the end of the second century.

The first Christian schools were formed to equip the Christian ministry (William Adams Brown, 1968). The first Christian institution of scientific learning was established at Alexandria, Egypt, by Pantaenus in 181 A.D. (Eby, 1915) and was a "model of a Christian college" (p. 48). It attempted to correlate the truth of Christianity with secular learning. The curriculum consisted of the known sciences, rhetoric, philosophy, and the Holy Scriptures. Walker (1970) declared that the Alexandrian school regarded Philosophy as the handmaid to Christianity, rather than its foe. It became the model for similar schools founded in Rome, Edessa, Caesarea, Antioch, and Jerusalem. Private schools were founded by Justin, Irenaeus, Tatian, the Monarchians, and Theodotus. The effect of those schools was to produce men who were leading thinkers in "all the subjects of human knowledge at the time" (William Adams Brown, 1968, p. 582) and led to the formation of Christian literature which provided material for Christian education. John Chrysostom, Augustine, Victor the Archdeacon, Cyril of Alexandria, Eusebius of Vercelli, Leander, Isidore, Origen, and Lucian were among the leaders in Christian higher education in the early Christian era.

Boyd (1965) observes that by the third century, bishops conducted schools for the training of the clergy. Origen had the approval of the Palestinian Episcopate in 230 A.D. to form an institute

for advanced learning (Baus, 1965, p. 231). Russell (1968) expressed that the chief sources of Christian higher education were the private schools, the schools operated by the bishops, and the monasteries. Though the monasteries began as centers for prayer and devotion rather than for intellectual endeavor, by 585 A.D. they were schools for the priesthood (Gifford, 1950). From the sixth century forward a clergy school existed in every cathedral (Wise, 1964). Neve (1946) pointed out that the theological institutions were engaged in solving the problem of discovering terms with which to express the relationships of the divine and human. The Christological problem and atonement were cited as examples.

Certain Episcopal, or cathedral schools, established in the era became the forerunners of universities (Sands and Gross, 1967). The University of Paris developed from a cathedral school. The early Christian era saw the development of Christian higher education from in-service to institutionalized forms between 30 A.D. and 500 A.D.

The Middle Ages

During the Middle Ages the universities originated from the church (Cunningham, 1968) as the patron of learning. The influence of the church was maintained until the Reformation (Alexander and Solomon, 1972) and the curriculum in nonecclesiastical schools followed those of the church schools (Latourette, 1938). The majority of the scholars in the Middle Ages were from the clergy. Pirene (1972) and Leon (1954) emphasized that one purpose of Christian higher education was the training of missionaries to evangelize the pagan lands. In

500 A.D. Finian of Ireland and Columba in Scotland founded monasteries to train missionaries in those countries. St. Boniface founded monasteries to promote missionary activity in Gaul and Germany in 720 A.D. (Russell, 1968). Latourette wrote that they provided the principal centers of learning and theological education for Germany in that century.

Charlemagne stressed the education of the clergy in order to aid the advancement of religion and the Church, bringing scholars from other countries (Latourette, 1953). He founded a system of education, with its center at the palace school, and ordered each Bishop to conduct a school in his diocese (Russell, 1968). In England, Bede was the leader of the intellectual movement (Walker, 1970). The monastic curriculum in England, Ireland, and Scotland was the Trivium and Quadrivium (Wilds, 1966). Schaff (1949) credited the monks of St. Benedict with the founding of great libraries of classical and theological literature.

A new chapter began with the founding of the great universities in the eleventh century. Hall and Albion (1946) dated the founding of Oxford as 1170 A.D. when a quarrel between Henry II and Becket caused some English students to leave the University of Paris and settle at Oxford. The Dominican Order founded colleges of theology at existing universities (William Adams Brown, 1968). The curriculum in the fourteen European universities which arose between 1100 and 1392 A.D. was composed of the Trivium and Quadrivium. The prototype was the University of Paris (Latourette, 1938). Hall and Albion (1946) identified a "full-fledged university, or studium generale," as having

"four faculties: theology, civic or common law, medicine, and lesser faculty of arts" (p. 136).

Latourette (1953) noted the rapid growth of universities in the thirteenth and fourteenth centuries. The major subject was theology while following the Trivium and Quadrivium. However, there was an inadequate number of priests due to the fact that "great men's sons were in colleges, and their fathers look not to have them preachers" (Charlton, 1965). Jedin (1973) pointed out that only one out of five of the priests in the Middle Ages attended a university for as much as two years of study in liberal arts.

Newman (1959) stated that the purpose of starting a university in Ireland under the Holy See was first the moral and spiritual growth of the church through the clergy. Luther promoted higher education principally for the clergy and for rulers (Wise, 1964). John Knox proposed a Scottish system of education in 1560 A.D. consisting of thirteen years of study to end at age 25 (Boyd, 1965). His proposed system included two years of study of reading, catechism, and elements of grammar; three years of study of grammar and Latin; four years of study of logic, rhetoric, and ancient languages, and three years study of philosophy, law, medicine, or theology. Hughs (1958) credits Pope Eugenio IV with founding the first seminary in Florence, Italy, in 1436. It was described as a house of study and clerical discipline for the training of those who were inclined toward the exercise of the secular priesthood. Ellis (1967) summarized the significant changes in clerical education during the Middle Ages as the transition from monastic schools to Episcopal schools to universities.

The Period from 1545 to 1825 A.D.

During the period of three centuries from the Council of Trent in 1545 A.D. to the opening of the first American state university in Virginia in 1825, there was a growing interest in higher education. The first universities were founded in South America before public higher education in the United States emerged.

The Council of Trent met from 1545 to 1563 A.D. The decisions reached resulted in a Catholic Reformation, cut off from the possibility of a reconciliation with Protestants, and decreed that every Cathedral and metropolitan church was to have near it a college or seminary with assured financial support (Latourette, 1953), for the education of the priests for the Roman Catholic Church (Wise, 1964). The training of the Catholic clergy was standardized by the Council. Ribadeneyra (1945) described the training of Ignacio de Loyola in 1535 as consisting of philosophy and theology, while the later clergy trained during five years beyond secondary studies in Latin, philosophy, liturgy, dogmatic, and moral theology in theological schools related to universities (Leon, 1954). Charles V of Spain founded universities in Mexico City and Lima, Peru, in 1551 and accorded them "all the privileges, exemptions, and limitations of the University of Salamanca, Spain" (Brubacher and Rudy, 1976, p. 5). They were to follow the continental model in the graduate facilities in arts, theology, law, and medicine. Besides Mexico City and Lima eight other universities were chartered before a single college appeared in English America.

Stuber (1965) credited John Calvin, a Protestant, with establishing the University of Geneva in 1559 which "became the leading

theological school of Europe" (p. 113). The Catholic French Oratory founded colleges in which philosophy and theology were taught and which were to rival the Jesuit schools. Jean-Jacques Olier founded a seminary in Paris and others in French provinces in obedience to the decree of the Council of Trent. The Society of St. Sulpice was created to serve those schools (Latourette, 1953). A seminary for advanced theological training was opened in Quebec by Catholic Bishop Laval. John A. Comenius, a Moravian, in 1650 advocated training appropriate to age distinctions in which Latin school should terminate at age 18, to be followed by university studies to age 24, with further professional or private studies thereafter.

The Thirty Years War (1618-1643) in Europe between Roman Catholicism and Protestantism influenced even greater awakenings than the Reformation. Many ministers in Colonial America were trained in European universities, particularly Oxford, Cambridge, Dublin, Leyden, and Edinburgh (Walsh, 1935). Colleges to train clergy were "demanded as a result of the influential role of the colonist" (Barck, Wakefield, and Lefler, 1950, p. 96). There was a tendency to create institutions of advanced learning before any foundation for primary or secondary education had been laid. Brubacher and Rudy (1976) attributed the formation of colonial colleges to the desire of religious denominations for a literate, college-trained ministry. The "announced purpose of education at all the colonial colleges was the preparation of men for the ministry and the magistracy" (Walsh, 1935, p. 9).

Harvard, founded in 1636 by the Puritans (Pulliam, 1968), opened for students in 1638 and followed English precedents, even in the designation of the four college classes: Freshmen; Sophomore, Junior Sophister, and Senior Sophister (Brubacher and Rudy, 1976). Harvard was the prototype of subsequent institutions. William and Mary was founded in Williamsburg, Virginia, by the Anglicans in 1693. It was made up of four schools: Grammar School, School of Philosophy, Divinity School, and the Indian School (Walsh, 1935). Yale was founded in 1701 by ten Congregational ministers (Eby, 1915), College of New Jersey by the Presbyterians in 1746, Brown by the Baptists in 1764, Dartmouth by Congregationalists in 1769, Kings' College by Anglicans in 1754, Queen's College by the Dutch Reformed in 1766, followed by the Hamilton Literary and Theological Institute in 1818, and others (Barck et al., 1950). All of the twenty-four colleges founded before the nineteenth century, except the University of Pennsylvania, were related to religious denominations and in 1915 nearly two-thirds of all colleges and universities were under denominational control (Eby, 1915). The Great Awakening of 1732 to 1744 was a reaction against intellectualism, and it gave rise to new centers of learning in sympathy with the movement. The College of New Jersey resulted from a "log college" which was an outgrowth of the Great Awakening (Latourette, 1953). The Reformation in Europe and the Great Awakening in the United States effected a significant change in theology from scholastic systematization to an emphasis on the exegesis of the Scriptures.

The College of Philadelphia, later named the University of Pennsylvania, was begun to give greater utilitarian training with less

emphasis on languages. Thomas Jefferson may have been influenced by that idea (Brubacher and Rudy, 1976) to found the University of Virginia at Charlottesville in 1825, the first real state university. It was under the control and support of the State Legislature with a curriculum similar to that of the medieval colleges on the continent. State colleges multiplied rapidly following the university endowment of 1804 in which "every new state west of the Appalachians was granted federal lands for a university" (Brubacher and Rudy, 1976, p. 154). The Morrill Acts of 1862 and 1890, followed by subsequent Acts providing federal land and financial grants, had demonstrated the need for state universities. The denominational schools and the state universities served as centers for undergraduate training in preparation for graduate level theological education after 1859.

The period from 1545 to 1825 established significant changes in higher education. The decisions of the Council of Trend resulted in the expansion of Catholic centers for theological training simultaneously with the spread of Protestant theological schools. Schools were founded in the Western Colonies in North and South America. The spread and modification of theological education responded to the demands expressed in the Reformation and the Great Awakening. The need for public higher education was evidenced in the formation of the first state university.

The Rise of Theological Seminaries

The specialized school of theology revolved parallel with other disciplines based on increasing knowledge and the increasing demand for advanced training. The theological colleges became Departments of

Theology in universities that functioned with several departments or colleges. Two types of training for the clergy evolved. The theological college or department maintained its program at the undergraduate level with graduate programs available. There were other theological colleges or departments which were separated from the universities and became theological seminaries. Some institutions were also founded as seminaries from their initiation.

The Assembly of Aachen in 817 A.D. limited and defined the educational work that could be done within the inner monastery in that of training the clergy. The special training of the clergy was established by that decision (McCormick, 1912). The monastery schools became colleges and assumed the training of the clergy within the general education curriculum. Standardization movements made it increasingly difficult for colleges to offer theological degrees as a comprehensive professional specialty. Voelkel (1968) credited the secularization of higher education with producing suspicion by denominational theologians of religious teachings in those secular schools. The training in methodology for future leaders in the denomination was absent from the curriculum in the schools which no longer were primarily training the clergy. Conflicts in ideology due largely to different denominational orientations contributed to the demand for special theological institutions in the various denominations.

Barnes (1954) cited the objections of denominational colleges to the establishment of seminaries "to train ministers when the colleges were doing it already" (p. 122). The University of Chicago

developed a strong Divinity school which offered extensive courses leading to equivalent degrees conferred by the University in other fields (Kelly, 1924). Emory University followed the same pattern.

The Dutch Reformed Church established the first "purely theological institution to be established on this continent" (Eby, 1915, p. 92) in 1784 in New York. The Presbyterians opened a seminary in 1794 in Pennsylvania, the Moravians in 1807, the Congregationalists founded Andover in 1808, and Union Theological Seminary was founded by the Episcopalians in 1812. Princeton Seminary was established in 1812. Colgate was the first Baptist theological seminary to be founded in 1818 as the Hamilton Literary and Theological Institute. Harvard Divinity School separated from the University in 1819 and Yale Divinity School followed in 1822 (Eby, 1915). Other theological seminaries offering advanced training beyond the baccalaureate degree were founded by the various denominations. Protestant theological seminaries numbered 100 by 1900 (Walker, 1970). There were 37 Roman Catholic seminaries by 1900 (Latourette, 1953).

The preparation of ministers for Protestant denominations differed from that of the Roman Catholic Church in the ritualistic compliance and the approach to the authority of the Scriptures (Power, 1962). Pope Leo XIII stressed the education of the clergy in the encyclical Aeterni Patris (1879) and based it largely on the theology of Thomas Aquinas. Kelly (1924) maintained that the difference in the programs reported by the theological seminaries was due to four variables: Entrance requirements, length of the course, denominational

control, and nomenclature. Eby (1915) quoted E. Y. Mullins' statement of purpose of the Southern Baptist Theological Seminary as "designed to make its graduates practically efficient in pastorates, in the pulpit, and in all forms of denominational life" (p. 96). Similar purposes were stated by Chicago Theological Seminary, Asbury, and Andover Newton Theological Seminaries. Pope Paul VI (Park, 1968, p. 256) urged ecclesiastical faculties to employ modern methods and aids in the education of the clergy. That speech was prepared and approved during the Ecumenical Council of 1963. Hertling (1964) found that, while each country had Catholic seminaries, many of the professors of theology received their training in one of the prestigious universities in Rome.

Theological seminaries or colleges were founded in most of the countries where Christianity was propagated. Their purpose was to prepare leaders to perpetuate the churches and religious institutions established by the various denominations.

Conclusion

Modern theological education developed progressively from the system of training of Hebrew religious leaders to the specialized modern schools. The attempt to provide an educated clergy contributed to the development of all education through each era of history. Institutions for training religious leaders were developed in each country by the denominations being established, in order to assure continuity and doctrinal orthodoxy.

CHAPTER 3

REVIEW OF THE RELATED LITERATURE

Included in this chapter is a review of the literature related to the topic under consideration. This review includes a discussion of existing theological programs in South American countries, some basic problems related to the development of such programs, a discussion of criteria suggested for such programs, and a review of graduate degrees offered. Much of the literature which related to the problem was found in denominational agency reports of foreign mission organizations, missionary journals, and published materials in related fields. Other sources of information included correspondence and personal participation in the foreign mission program of the Southern Baptist Convention since 1959. Close relationships with other denominational workers have provided insight to the problems commonly found in religious missionary endeavors.

The review of references was confined to selected published and unpublished materials, interviews, and correspondence. The references were reviewed in three broad classifications. First, the existing graduate theological study programs were summarized. Second, problem areas were pointed out. References which contributed to the development of criteria were reviewed in the final classification.

Lack of Documentary Information

The writer encountered much difficulty in finding documentary information about theological programs in South America. Posada, Cespedes, and Umbelino de Sauza (1976) investigated the general panorama of education in Latin America and determined that only in a few countries was there enough precise data about the central office of education and its organization to define personnel, functions, and programs under its supervision. The data were less complete regarding the various educational programs in the countries studied. That was especially true regarding private institutions. The problem was accentuated in the study of missionary institutions because they were not registered in government offices.

Allen (1960) gave two primary reasons for the lack of written records in standard reference works in government documents as follows: First, most mission bodies in South America seemed to underrate the importance of detailed reports, and second, having no legal requirement to report to the government, reports had gone only to superiors in each denominational sending body. Another reason expressed was that the governments were cognizant of the missionary activity but ignored any statistical report developed by the institutions through the emerging denominations.

Existing Theological Programs in Latin America
and Other Selected Nations

Included in this section is an overview discussion concerning theological programs offered in Spanish-speaking countries of South America. This discussion includes programs known to be offered by

Protestant and Roman Catholic denominations. The concluding discussion reviews briefly how theological programs are offered in other Third World countries. It was thought that conditions in other selected nations might add information important to the problem.

Postgraduate Programs in Spanish America

The Southern Baptist Convention Annual (1983) gave details from the report of the Foreign Mission Board of the Southern Baptist Convention on the undergraduate theological schools in Spanish America related to its mission program in each country. Spanish America was identified as the eighteen countries in which the official language was Spanish. Twenty-one theological seminaries or institutes were in operation in 1982 with an enrollment of 574 undergraduate students. However, the only graduate school program referred to was the Seminario Teologico Bautista Internacional's Master's degree. The Prospecto 1983-84 (1983) of the Seminary located in Cali, Colombia, outlined the programs offered and noted that the Master's program was available to persons who could be resident students in Cali, and met the entrance requirements. That limited the program to the Cali campus and would not permit the accessibility of the studies to students in other countries.

In 1976 the Board of Trustees of the Seminary requested the Baptist Association of Theological Institutions in Spanish America (ABITHA) to study the possibility of establishing an International Spanish Baptist Graduate Theological Seminary. The purposes stated were to prepare national church leaders and professors with the

Master and Doctor of Theology degrees. The president of the Peru Evangelical Baptist Convention, in an interview in 1978 with the President of the Peru Baptist Theological Seminary, urged the training of nationals in order for them to assume the leadership in the educational institutions. He emphasized that there did not exist anywhere in Spanish America an institution for the adequate preparation of Baptist Nationals through graduate theological studies to serve as professors. He pointed out that political and social circumstances produced a necessity for such an institution.

The Prospecto y Plan de Estudios of the Instituto Superior Evangelico de Estudios Teologicos (1978) (SEDET) in Buenos Aires, Argentina, described an interdenominational undergraduate and graduate level program for students from the eight denominations whose representatives controlled the Instituto. The master and doctoral degrees were offered. The student was required to be in residence for the period of study, which limited the program to the Buenos Aires area. The undergraduate program required five years for completion. The master and doctoral degrees required two and three years additional study, respectively. Correspondence received from the Rector, Roberto E. Rios (April 1977), stated that there was no governmental recognition of the degrees granted. Some of the graduates were able to secure teaching positions in the official system of education through the services of a Roman Catholic Seminary which certified that the degree was equivalent to that degree which it offered.

The Directory of Theological Schools in Africa, Asia, the Caribbean, Latin America, and the South Pacific (The Theological

Education Fund, 1968) listed only two institutions among the religious denominations in South America which offered degrees higher than one equivalent to the undergraduate university degree. They were the Baptist Seminary in Cali, Colombia, and the Institute in Buenos Aires cited above to serve a multi-denominational constituency.

Schools Administered by the Roman Catholic Church

Sanchez (1951) identified two objectives of missionary educational endeavors by religious denominations as social welfare and leadership training from pre-school through the university level. Some of the schools were primarily training members of the clergy, while others had a broader educational purpose. Sanchez was referring to both Catholic and Protestant schools. Allen (1960) listed 73 seminaries with 3,029 students in nine countries of Spanish South America under the administration of the Roman Catholic Church in 1957. Ramirez and Labelle (1964) found the number of seminary students preparing for the priesthood had increased from 1,001 in 1957 to 1,126 by 1962. Ramos and Garre (1963) documented the existence of 27 seminaries for training priests only for the Roman Catholic Church with 2,000 students enrolled in 1959. They investigated the social and religious changes in Latin America with particular interest in the ecclesiastical structure.

Bruneau (1974) traced the political development of the Roman Catholic Church in Brazil. The struggle between regalism and Jansenism centered in the seminaries and in the appointment of Portuguese-speaking Bishops. Regalism as a theory held that the

interest of the nation should dominate those of the Catholic Church. Jansenism supported the primacy of the Pope over all Catholic institutions. The resolution of the conflict between the Church and State favored the Pope over the Church in Brazil and resulted in the growth of the education of priests within the country. By 1968 the number of seminaries in Brazil had increased to 43. However, those Roman Catholic institutions in the South American countries were not open to Protestants for leadership training.

Recognition and Accessibility of Graduate Centers

There was no official recognition of degrees outside the affiliated denominations for the institutions which offered graduate theological education in South America. Ley Universitaria 20.654 of the Ministerio de Cultura y Educacion (1974) was the law governing the establishment of universities in Argentina. A careful study of that law revealed no mention or provision for the existence of private theological institutions. The Seminario Biblico Latinoamericano (1977) in Costa Rica disclosed an agreement under which transfer of credits at the undergraduate level could be effected to meet entrance requirements to the Licenciatura degree program of the Universidad de Costa Rica. However, the Licenciatura degree offered in the Seminario Biblico Latinoamericano lacked official recognition.

Ley General de Educacion 19326 (1972) Articulo 154 of Peru included religious seminaries in the preamble to the undergraduate and postgraduate levels of educational institutions which the Peruvian government would approve. The Director of the Department of Higher

Education informed the writer in an interview (1978) that no regulations for that part of the law as regarded private religious seminaries were projected.

The government of Colombia (Ministerio de Educacion Nacional, 1974) granted the right of legal establishment through the Instituto Colombiano para el Fomento de la Educacion Superior of public autonomous universities and private autonomous institutions. Under the law, a legally licensed institution was empowered to grant degrees and certificates. Acuerdo 103 (Ministerio de Educacion Nacional, 1974) of Colombia described the procedures for establishing the program, and implied that official recognition of the degrees of those institutions, including religious seminaries, would be given. A series of educational decrees by the Colombian government followed and by 1984 the status of religious seminaries in the law was not clear.

A search of the International Yearbook of Education (1966) did not disclose any record of seminaries recognized by the reports of the Office of Education in the Spanish American countries.

The catalogues of the seminaries cited previously required all course work to be done in residence at the respective schools granting the degrees. The two graduate programs were accessible only to those who could reside in those centers for the time required to complete the work. Financial obligations, family responsibilities, immigration difficulties, and other personal considerations limited the number of prospective students. The attrition rate related to foreign residence by the student was considered excessively high. The loss

of the ministry of the student during the time of absence was to be an added cost of sending students abroad for graduate study in the prime years of their productive life.

Postgraduate Protestant Theological Schools
in Other Selected Nations

To obtain additional insight concerning Christian theological programs, the writer reviewed the literature about other selected nations. The Theological Education Fund (1973) described other postgraduate theological centers in the Third World. Larsen (1973) identified the Third World as Asia, Africa, Oceania, and Latin America. Aier (1930) identified three characteristics common to the Third World countries. They were politically nonaligned. Religiously, they were conceived of as a missionary field for religious denominations based in North America and Europe. They were struggling, economically developing, countries.

The Tokyo Union Theological Seminary in Tokyo, Japan (The Theological Education Fund, 1973), required a bachelor's degree at the baccalaureate level for entrance to a six-year postgraduate program leading to the degrees Bachelor of Divinity, Master of Theology, and Doctor of Theology based on North American seminary requirements. Five Japanese universities offered postgraduate theological studies in residence through departments of theology.

In Korea, the United Graduate School of Theology at Yonsei University and the Ewha Women's University offered the Master and Doctor of Theology degrees. Master's degrees were granted by the

Hankuk, Methodist, Presbyterian, Seoul, and Pusan Union Theological Seminaries.

The Senate of Serampore College in India offered the master and doctoral degrees in theology. The Near East School of Theology at Beirut, Lebanon, granted a Master of Sacred Theology degree. There were Ph.D. programs available at the Hebrew University and Hebrew Union Seminary in Jerusalem. In Africa, eighteen centers of advanced theological departments were university related. All required the studies to be in residence at the school granting the degree.

The Caribbean Center for Advanced Studies at Carolina, Puerto Rico, offered a Master in Sacred Theology with a Licenciatura degree as a prerequisite for entrance to the resident program. The Seminario Biblico Latinoamericano (Manual de Informacion, 1977) provided a two-year Master in Ministry program after completion of the Bachelor of Divinity degree. In Brazil, six Roman Catholic universities had departments of theology with advanced degrees and five theological schools conducted master degree programs.

All of the seminaries listed by the Theological Education Fund (1973) required residence studies and a baccalaureate degree from an accredited college or university in a traditional program based on entrance requirements similar to those in North America.

Some Problem Areas in Establishing Programs

The literature reviewed pointed out the existence of common problems related to the establishment of a graduate program for the denominational constituency of any one Third World country. A major

common problem was that the financial support base was related to the relatively small number of persons who comprised the total membership of the denomination within any specific country. The per capita cost of maintaining the program increased in inverse ratio to the number of contributors in the support base. The influence of the social, political, and economic situations in each country affected the institutions within the country. The conditions produced by the periodic political instability, a continuing underdeveloped economy, culturally impoverished masses and socially deprived people affected the religious educational system to a greater degree than they did the secular educational system.

Base of Financial Support

The financial inviability of transplanting a complex North American program with a high cost of operation into the Spanish American setting has been demonstrated. Coe (1974) cited as causes of the financial difficulty the inadequate support afforded by minority religious groups, insufficient finances generated in the poverty stricken environment, and the fact that the social setting was nonevangelical. The base of operations would have to be extended to a wider economic cooperation and provide a larger number of students. Fukuyama (1972) observed that current discussions on methodological changes in theological education were a new phenomenon since few changes had occurred in four centuries. This was found to be true even though Latourette (1938) had appealed for collective approaches to denominational programs. Yet, agreement has been difficult to achieve

between world Christian denominations. He regarded the strengthening of leadership as essential to the growth of Christianity. Latourette evaluated the type of theological education program needed in terms of future indigenous support.

Ideological Differences

A second difficulty in establishing needed theological programs was the impact of ideological differences. L. D. Brown (1974) did research on an intensified cooperation between theological schools of different denominations in which the conclusion pointed out the impracticality of an attempted union of several schools. Ecclesiological and doctrinal differences limited the areas of agreement and increased the importance of coordination problems. Firsthand observation by the writer in Spanish America supported those conclusions. Cooperation between Roman Catholic and Protestant seminaries was seen to be limited or nonexistent. Wagoner (1966) found that "all Catholic seminaries are in a system of hierarchical obedience" (p. 5) centered in three congregations under the maximum authority of the Pope. He stated that Roman Catholic theological study was to be "carried on within the dogmatic assumptions and limitations of the Church's teachings" (p. 9). The same would be true of the other denominations, and would make the attempted cooperation counterproductive.

Stendahl (1977), Dean of Harvard University Divinity School, expressed the view that a close relationship with the sponsoring communities of faith should be maintained by all divinity schools and

seminaries. He emphasized that the primary constituencies of a seminary are the communities of faith within the supporting religious denomination. The popular conception was that the product of the seminary was a recognized representative of the religious denomination. That fact influenced the degree of cooperation possible between denominations in establishing one institution to serve a multidenominational constituency.

Willem (1967) illustrated the frustration of the denominational leaders who felt they should be effective in their ministry at every level of society. However, the education that would equip them for leadership was considered to be a factor producing social mobility that caused them to be isolated from the lower classes. A further frustration to trained leadership was that numerical growth in the religious groups was seen to be greater among the lower classes than among the higher classes of society.

These problems were found to have existed in part because of the stages of development categorized by Monroe (1927) in his study of comparative education. In the first stage, education was incidental to evangelism. Education became an effective appeal toward the Christian life to the non-Christian in the second stage. Stage three retained elements of stages one and two but was highly influenced by the theory of effective propagation of cultural and intellectual development without overt religious appeal.

The changing social setting (Bonino, 1964) required that higher education be provided for national leaders in the type situation in which they expect to function. The Hartshorne and Floyd (1945) study

of theological education in the Northern Baptist Convention concluded that graduate study had been emphasized as a requirement for seminary faculties to the extent that 25 per cent had no experience in the active pastorates. A tradition of independence from functional considerations was found in the fields where they taught. One conclusion of the study was that field experience in the churches was of equal importance for faculty qualifications. The report of the Theological Education Fund (1972) study of ministry in the total social context supported those conclusions in recognition of the particular Latin American setting.

Theological Education and Civil Government

Two extremes characterized relationships between civil government and religious seminaries in the Third World. Moss (1968) stated the position that the context of theological study must be the Church and the Church's mission to the world. Millard (1976) emphasized that the state had a role in theological education because the institutions existed in a politically governed region. The consideration of those two emphases have resulted in two extreme forms of treatment of proprietary institutions. They were ignored by the government in most cases, or the government assumed a regulatory posture, especially in dictatorships and under Communism. Wise (1964) referred to the state control placed on ecclesiastical seminaries by Otto Von Bismark, Prime Minister of Germany in 1872, under the School Inspection Law. The results showed the need for minimum standards for degree granting institutions, both public and proprietary, and for

responsibility by the institutions to adhere to the minimum standards for each degree. The absence of standards produced programs of study to meet a denominational need without consideration of the principal of consumer protection for the graduate who thought he had a widely recognized degree. Bechtold (1972) asserted that definitive criteria for higher studies in theology had not been established.

Need for National Leaders

The problem of an insufficient number of national leaders in Spanish America was verified by several authorities. Glover (1960) appraised as the greatest weakness of the missionary movement the failure to produce an adequate number of fully trained national leaders as early as 1924. Allen (1960) found that six leading British missionary societies allocated 2 per cent of their expenditures to theological education. Less than 2 per cent of North America and Africa were assigned to theological education.

Sanchez (1951) identified nine problems faced in the development of national systems of education in South America. The incorporation of large groups of indigenous people, poverty, geographic barriers, uneven distribution of population, bitter and unstable political factionalism, and inept leadership made the creation of an educational system a longtime job. Latin Americans have had a public education system for a relatively short time, weakened by complex private educational institutions which had an influence over the newly developed theological institutions.

The need for leaders had increased faster than the supply.

Glasser (1971) compared the growth of congregations in Latin America at the rate of 5,000 per year to the 600 pastors produced in the same period. He stated the significant role that education by extension had carried out, increasing by ten times the number of pastors previously trained in the resident seminaries. However, there was no reference to the basic problem of an insufficient number of trained faculty to staff the needed programs.

Carnay (1974) looked at education as cultural imperialism when viewed from the perspective of its influence to modify society. However, in the Third World countries society was found to be modified by such noneducation forces as extremist political persuasions, social revolutions growing out of physical needs related to population growth, and wider acquaintance with higher standards of living in other countries. Burtness (1973) analyzed the needed commitment in theological education as a "multi-dimensional, polychromatic approach" (p. 15) to equipping leaders for the many ministries, from the pastorate to the faculty, in greater numbers. Brubacher and Rudy (1976) attributed the importance of doctoral degrees for teaching in American universities to the migration of the Ph.D. graduates from European schools to teach in American universities. Such a comparison was the principle underlying the necessity of graduate education for seminary faculty, which had to compare to undergraduate institutions in other fields.

Absence of University Affiliation
and Evaluation of Credits

Thomas (1967) concluded in his survey of graduate professional education in South American countries that the aspect of theological education which stood out was the absence of university affiliation. It was attributed to the denominational relation of the theological schools, while under the Latin American systems of education, a theological school was attempting to be on a level with undergraduate university education. The missionary theological institution's faculty was composed of 90 per cent foreign numbers, with work schedules that prevented private research and having shortterm teaching assignments as compared to North American institutions. Zorn (1975) pointed out that the problems in training nationals at the graduate level to serve as faculty were related to the costs involved, the imposition of traditional North American patterns of theological education, and the unstable sociopolitical setting.

A major problem in international education was the evaluation of foreign credits; UNESCO (1970) requested the International Association of Universities to provide documentation to facilitate the exchange of course credits and degrees from institutions abroad. The study was initiated because of the request of six countries in Europe and North America. Two types of problems were found in equating degrees awarded in different countries. The first was related to differences in curricula content, duration, examination levels, and in terminology. The second was a reluctance by institutions to place confidence in the assessment by other institutions of their own degrees

while feeling capable themselves of assessing the degree of another institution.

The Association suggested two ways to approach the problem of equivalence. It suggested that the evaluating institutions study thoroughly the course requirements, examinations, entrance requirements, and duration as a first procedure to determine equivalence. A second suggestion was that the institutions accept the judgment of the particular university and country in evaluating equivalence. Those conducting the UNESCO (1970) study found that in practice three approaches were being used. The multilateral approach consisted of several countries reaching an accord for every case. The unilateral approach was an evaluation done by the receiving university. The bilateral approach consisted of representatives from both countries evaluating the particular request and rendering a decision. The same problems existed in Latin America, but no method for resolving them had been initiated.

Bender and Davis (1972) pointed out that degree mills were a significant danger to the transfer of credits and the proper evaluation of degrees from other institutions. The emphasis on external degrees prompted their study which disclosed the international involvement. Bender and Davis described the role of federal and state governments, educational associations, and voluntary organizations in attempting to remedy that problem which had existed since 1876 in the United States.

Rate of Attrition in Foreign Study

The rate of attrition discouraged the missionary organizations from sending students out of the country to study. Allen (1960) reported the conclusions of the International Missionary Council Survey of the training of denominational leaders in Africa. The report demonstrated that there was a direct correlation between the age of the student and time spent abroad to the rate of attrition. The Presbyterian U.S.A. Foreign Mission Board Report of 1956, cited by Allen (1960), indicated that most African students who went abroad to study either never returned or returned with a foreign orientation which required a readjusting to the work in the home country.

The Theological Education Fund (1966) concluded that there were very clear advantages to the training of clergy within the setting of the future ministry. The cost was found to be 33 per cent less. The training was relevant to the local situation, and the attrition rate was found to be considerably lower. Anderson (1969) cited Welch as having found that theological training overseas for Africans was of value when the training was postgraduate, the training was in a specialized field, and there was an apprenticeship-supervision relationship. He emphasized seven rules for the receiving institution to act under. Courses should not be duplicated. The prospective student shall have exploited all the education available in his own country. The duration of the absence should be for a minimum period of time.

Differences in Social and Religious Thought

The differences in the religious setting required accommodations to the setting in formulating goals. Missiological thought in Latin American theology did not parallel the organizational categories and patterns of the North American counterpart. Costas (1977) pointed out differences in emphases on methods in pastoral theology, the influence of the Latin American political theology, the legacies of a short religious history on which to reflect, and the variations required in the theology of missions. The evangelical ecumenical movement promoted by Castro (1961) and Bonino (1964), Evangelism-in-depth led by Kenneth Strachan in 1967, and the solidarity of man in the effort to preserve individualism championed by Gutierrez (1972) were important influences on the state of religion in Latin America. Hogg (1971) described the differences as a "massive encounter with the contending faith systems" (p. 22). The missionary's role in the unstable setting was described by Willems (1967) as that of "one among equals" (p. 11) whose presence should encourage individual judgment and participation in the affairs of the denomination. Binkley (1967) observed as factors in the human situation the rapid advancement of science in which relatively few participate, the enormous population growth, and the emergence of large scale intergroup tensions.

The problem areas were found to be related to a consideration of finances, ideologies, denominational identification, leadership by nationals, isolation of educational institutions, attrition in foreign study students, and the social and religious situation. The complexity of the political setting was both a causal factor and itself

affected by the situations which applied to an evaluation of the factors involved in theological education.

Criteria for Postgraduate Theological Study

The literature and firsthand observation by the writer were used to develop suggested criteria to be considered in a postgraduate seminary educational program in selected Latin American countries. The definition and objectives of graduate theological education were related to the criteria found to be applicable. The four primary functions of universities emphasized by McGrath (1951) applied to theological institutions. In the third primary function, to encourage research and to prepare scholars to extend the frontiers of knowledge, he described a central purpose of all postgraduate education. Further development of criteria for this study is the subject of Chapter 4.

Objectives of Theological Education

Stating the basic objectives of a proposed theological program is an important step in the process. Various scholars have emphasized that the objectives must fit into the contextual needs and conditions in which the program is offered. Consequently, a set of objectives for theological programs in the United States would not necessarily be good for developing nations.

Mey (April 1975) listed six principles regarding theological training among which he placed as the first obligation that it should be provided for "all who actually carry out the various ministries of the church" (p. 187). A statement of the objective of theological education was given by Routh (1974) as being

To provide theological education for those whom the churches indicate have given evidence of a divine call to the gospel ministry, such training to include studies in the biblical, theological, historical, and practical fields; and to provide basic theological instruction for men and women preparing for other church vocations and places of Christian leadership. (p. 46)

Statements of objectives by Hull (1976) and Bowman (1974) were found to be in general agreement.

Wagoner (1966), in his comparison of Protestant and Catholic seminaries, concluded that both groups offered a specialized program of priestly training to be undertaken in the setting of the future ministry and influenced by the particular situations of the denominations. The differences he noted were determined by the dogmas and rituals practiced in the various regions and by the separate denominations. The key issue in the professionalism of the seminary graduates was the role model provided by the postgraduate seminary faculty.

Some authorities insist that the purposes of the program should be based on the unique needs of the area served. The stated purposes of the South East Asia Graduate School of Theology (The Theological Education Fund, 1973) were

1. To provide faculty training within the South East Asia context
2. To facilitate the greater contextualization of the basic Bachelor of Divinity degree, and
3. To stimulate the emergence of indigenous theological thinking. (p. 162)

The doctoral program developed by the South East Asia Graduate School of Theology was designed to direct the studies away from library experiences toward Asian contextual issues in the church and society.

Starr (1973) indentified five principles for graduate education in his assessment of graduate degrees (p. 84).

1. As a vehicle of inquiry, education should be emphasized over training.
2. The standards should be higher than existing professional demands.
3. Graduate schools should promote intensive and extensive research.
4. There should be a close coordination between the intellectual bent of the student and the sources of knowledge.
5. The student should be equipped to identify and address the real issues.

Major transitions have transpired in missiology during the twentieth century. Scherer (1971) characterized the period before 1920 as a missiology concerned with evangelism, preaching, and conversions. From 1920 to 1940, the emphasis was placed on the development of local churches with trained national workers. In the period after 1940, issues of new nationhood, revivals in ancient religions, and the application of humanistic settings to theological declarations provoked a thorough search for appropriate methodology in missions.

Six missiological lines in Latin America during the decade of the 1970s were identified by Costas (1977). He cited the historical missiological model as the praxis of mission in contemporary Protestant

Christianity based on historical methods found in Christian missions. The pastoral-theological model was described as an emphasis on an aboriginal Protestant pastoral theology responding to the particular setting. Mission strategy determined by the influence of ethical issues was categorized as the ethical missiological model. An emphasis on mission strategy planning based on exegetical Bible interpretation and theological studies was classified as the biblical theological model. Costas (1977) identified the evangelism and church growth model as the development of mission programs with a high priority on numerical increases in churches and members. He defined as the holistic model the attempts to integrate the biblical-theological, the historical, and the sociocultural perspective in the efforts of missionary organizations in the concrete historical situation of the particular setting. An examination of his descriptions of each line led to the conclusion that he categorized as lines or models the underlying principles that were found in the missiology of all missionary endeavors. Ethical issues, pastoral ministries, exegetical Bible studies, the reflections on Christian theology, church growth through evangelism, and the efforts to integrate them in the total social and theological setting were found to coexist in the history of missionary activities, with only glaring exceptions. The necessity that the theological program interact with the environment established the basis for considering the appropriate criteria for the particular epochs.

Organization and Governance of Programs

The sources reviewed indicated that organizational legitimacy was a basic criterion. Peters (1968) related the authenticity of

theological education to its insight into world needs, to its capability to make theology functional in social engagements, and to the participatory relationships of students with faculty and the governing board. The need for one governing council composed of representatives from the supporting constituency was demonstrated. The Faculty of the Pontifical and Civil Theology school of Lima, Peru (Efemerides, 1975), was established in 1935 as the local governing council under the Sacred Congregation of Seminaries and Universities of the Roman Catholic Church. The Protestant Institute of Advanced Theological Studies in Argentina was found to be governed by the representatives of the eight sponsoring denominations (Instituto Superior Evangelico de Estudios Teologicos, 1976). The International Baptist Theological Seminary was controlled by a Board of Trustees elected from eight cooperating countries (Seminario Teologico Bautista Internacional, 1976). Each Protestant seminary was organized under a central governing body, composed of elected representatives of the constituency and former students, and operated through a central administrative office.

Fukuyama (1972) in the Ministry in Transition illustrated the necessity of the representation of the constituency on the governing board. He published the results of a study of 1,191 pastors of the United Church of Christ and 1,283 students in the United Church of Christ seminary and related seminaries in the United States. He also investigated the practicality of the training for ministers. The questionnaires disclosed that only 11 per cent of the ministers and 6 per cent of the students thought that theological education was doing an effective job of educating ministers, and that few changes had taken

place in theological education since 1500 A.D. The study showed that 40 per cent of ministers and 32 per cent of students would emphasize the study of psychology in ministerial education. He concluded that those who received the ministry and benefits of theological education could contribute to the design for a more effective program.

The legitimacy of educational institutions in Spanish America depended on official permits and authorizations granted by the Ministry of Education in each country. Present programs were found to be unaccredited and not approved by the appropriate government offices. Students did not receive a degree with official validation; therefore, the benefits accruing to them were limited to those of the religious denominations sponsoring the institutions. Credits could be transferred, teaching permits were denied them in public education systems, and more advanced studies in government approved institutions would not consider the degrees as a basis for entrance to higher studies in their institutions.

Academic Degree Qualifications

What standards should be met before awarding an academic degree? Considerable literature was reviewed on this aspect of theological programs. This literature is discussed in this section.

An "academic degree" was defined as an academic rank conferred, or the rank to which scholars were admitted, in recognition of their attainments (Spurr, 1970, p. 4). Spurr wrote that "degree structures may be defined as general categorizations of curricula leading to specific academic degrees" (p. 6). The degrees served to categorize a

program in terms of admission standards, duration of effort, level of accomplishments, and time required to complete it. Houle (1973, pp. 218-219) pointed out that the right to award degrees was initially based on a charter issued by a Pope, Archbishop, or by a sovereign government based on the divine right of the ruler. The institutions carried out five formal procedures in the educational process of the student in the successful completion of a program:

1. Enforcement of admission requirements
2. Provision of instruction
3. Evaluation of the individual's competence in the content taught
4. Awarding of the certificate or degree
5. Licensure to practice a profession

The authority to grant degrees in the United States was derived from the Legislative enactments creating public institutions, while private institutions were granted the authority in their charters.

Welch (1971) investigated graduate studies in religion as compared to other professional education. He concluded that the demands of the scholar in religion were essentially those "that obtain in any other area of scholarly inquiry" (p. 15). The degree structure was found to be the same as in other disciplines in the graduate programs of universities. However, graduate theological seminaries required an undergraduate college degree to enter the undergraduate program of theological studies in the seminary before entrance to the graduate program. Welch (1971) found really few distinctions between proposed studies in the university Ph.D. and the seminary Ph.D. degrees.

Spurr (1970) cited principles, expressed by Clark Kerr, that apply to awarding degrees by an institution. Awarding degrees involved decisions that affected the pace of academic life, influenced the breadth of the curriculum, prescribed the length of time of the program, defined the ratio and qualifications of faculty members, ordered the governance structure of the institution, and identified the facilities necessary to carry out the objectives.

Identification of Degrees Offered

Eells (1963, p. 13) identified four types of degrees: Earned, honorary, privatum (ex officio), and ad eundem. Privatum, or ex officio, degrees were limited to the master's and were conferred by Yale on persons elected to their corporation, as members of the board, and professors who had no Yale degree. The granting of ad eundem degrees was the formal recognition that the same degree was earned in another institution as an interuniversity courtesy.

The degrees granted in the United States were found to be the associate, bachelor's, master's, specialist, and doctoral degrees. Some foreign countries reviewed offered the Licenciatura, doctoral, and professional degrees.

Undergraduate degrees. Associate and bachelor degrees were awarded on the completion of two and four year programs of study in residence (Eells, 1963). External degrees (Houle, 1973) were awarded for nontraditional undergraduate education. Some of the principles operating in the undergraduate external programs suggested criteria for an international graduate program. Houle (1973) defined the

external degree as one awarded to an individual on the basis of some program of preparation which was not "centered in traditional patterns of residential collegiate or university study" (p. 14). It required the same kind of program as the internal degree, and was characterized by flexible time/space higher education principles. External degrees were obtained throughout university and correspondence programs (Portman, 1978).

The Open University utilized correspondence methods in the delivery system. Created by the Labour Party and Harold Wilson in England (Houle, 1973), it was designed for adults and was to be "open" (p. 34) with no academic bars to admission. Instructional methods employed were television, radio, correspondence, guided readings, and self-assessment tests. In the British Open University (Shahn, Spring 1981) uninterrupted undergraduate formal course work for the undergraduate degree could be finished in three years, and doctorates were awarded for research conducted by graduate students.

The Distance Study program in Germany (Holmberg, 1981) was similar to the British Open University. The undergraduate program of the British Open University and Distance Study program did not suggest criteria for the development of the international graduate program in theology.

Degrees Offered in Graduate Programs

Starr (1973) listed five principles generally observed in graduate degrees:

1. As a vehicle of inquiry, graduate education should be primarily education, rather than training

2. Should have a higher claim than existing professional demands
3. Graduate schools should promote intensive and extensive inquiry
4. Close coordination should exist between the intellectual bent of the student and the sources of knowledge
5. The student should be able to attack with the least avoidable delay the questions that are the most worth answering. (pp. 84-85)

Master's degree. The term "master" was derived from the Latin Magister, meaning teacher. The traditional master's degree required the baccalaureate, one additional year of course work, and most required a thesis (Eells, 1963). The function of the master's program was stated by Spurr (1970) as

1. Introduction to graduate study
2. Remedial to cover deficiencies in undergraduate education
3. Terminal professional programs

Specialist's degree. Spurr (1970) recommended that the course work phase of the doctoral studies be recognized by the granting of a specialist's degree by the institution. The specialist's degree required a master's degree plus one year of course work and a comprehensive examination. Specialist's (sixth year) degrees are offered in many fields. Contrary to Sparr's point, that the degree be offered on the path to the doctorate, most specialist's degrees are separated from the doctorate.

Doctor's degree. Early academic doctorates began in Bologna in 1158 (Pierson, 1937). The first Ph.D. in the United States was awarded at the University of North Carolina in 1833 (Pierson, 1937). The

requirements for the doctor's degree established in 1919 at the University of North Carolina were (Pierson, 1937, pp. 3-5):

- Admission to candidacy after two years post baccalaureate study
- Student's approval by a special committee
- Major requirements—master of the field
- Minor requirements—20 semester hours
- Two foreign languages
- Three years of residence or the equivalent
- Dissertation
- Comprehensive examination
- Orals

Latin American Degrees

World Survey of Education V (1971) pointed out that the Latin American programs of higher education began on the completion of the secondary school studies which were considered as pre-university and pre-specialization. A student entered the area of major university studies on terminating secondary school without an interim of further liberal arts or introductory studies in the majority of the countries studied. The university Licenciatura degree programs required from three to seven years to complete, depending on the area of studies. Three or four additional years were required to complete the doctoral program.

Peru Educational Law 19326 of 1972 required two to four years study at the graduate level for the doctoral program. Colombian Decree 80, 1980, required that the student possess the Licenciatura with two additional years for the Magister and two more years for the Doctor's degree.

Legislative Provisions for
Private Higher Education in Colombia

To initiate a program considered herein requires some specific knowledge of the legal and educational background of the country. Since the proposed headquarters of the theological program will be located in Colombia, the purpose of this section is to review the legal status for educational programs in Colombia.

Universities have functioned in Colombia since the first university in Colombia, Santo Tomas, was established in 1590 (Rama, 1970). Rama listed 38 universities in Colombia in 1968, of which 21 were private. By 1980, the number had increased to 61. The Instituto Colombiano para el Fomento de la Educacion Superior (1981) published a list of institutions of higher education which were approved by the Ministry of Education. There were 40 public institutions, 61 private institutions, 9 technological institutions, and 5 special administrative institutions listed. Education was under the control of the government, and legislative enactments defined the establishment, governance, authorization of degrees, programs of study, and financial support of higher education.

Definition and Objectives of Higher Education

Law 8, January 24, 1979, Article 2, defined official institutions of the system of post secondary education as the universities and technological institutions which may have been created or authorized by law, or that may have originated in action by the Departmental (State) assemblies or Municipal Councils, or that being created as private

institutions may have acquired the character of official by action of competent authority, such as the Instituto Colombiano para el Fomento de la Educacion Superior (ICFES).

Decree 80, January 22, 1980, Article 22 listed the objectives of higher education, public and private, as

- a. To impart higher education as an effective means for the complete fulfillment of the Colombian man, with the purpose of forming a more just society, equalized and autonomous, appropriately established in the international community
- b. To amplify the opportunities of access to higher education, in order that all Colombians who meet the requirements may participate and benefit from its programs
- c. To advance programs that incorporate into the system candidates from the urban and rural zones deprived of economic and social development. Higher education will be offered to indigenous groups to afford them a vital development in their own context
- d. To harmonize activities between the various educational institutions and with the authorities charge with the orientation and supervision of the system
- e. To cooperate in order that institutions fulfill their appropriate functions and to guarantee that they and their programs abide by the minimum academic, scientific, and administrative requirements
- f. To propitiate the integration of higher education with the other basic areas of national activities
- g. To contribute to the development of the lower educational levels, in order to facilitate their interaction and achievement of their corresponding objectives
- h. To promote the scientific and pedagogical formation of educational and investigative personnel, that would guarantee the quality of education in the different levels and modes
- i. To promote educational decentralization, with the purpose that the diverse zones of the country may have the appropriate human and technological resources that would permit them to adequately meet their needs
- j. To contribute in such manner that the various parts of the system may be factors in the spiritual and material development of the region in which they function
- k. To facilitate the transfer of students from the different programs and educational modalities. (Article 22)

The purposes of theological education are parallel to those objectives as stated in the law.

Conditions for Establishment of University Programs

The Minister of Education declared a positive attitude toward private institutions in a speech before the Congress (Ministerio de Educacion Nacional de Colombia, 1971) in which he stated, "I am expressing clearly that the private universities should be respected as the Constitution ordains" (p. 181). The establishment of a private institution for higher education in Colombia followed a procedure in which a feasibility study, along with organizational minutes and documents that accredit financial solvency must be presented to ICFES with a petition for a license. Decree 80, 1980, listed the documents required to accompany a petition for the legal approval of an institution to be

- a. Minutes of the foundation of the institution
- b. A copy of the statutes of the institution
- c. A feasibility study
- d. Documents that accredit the availability of funds to maintain the institution. (Article 144)

The petition must be presented to the office of ICFES. Decree 2745, 1980, stated that the basic plan of development of new institutions and the costs for initiating and carrying out the program must be presented to the Board of Directors of ICFES for legal processing. The basic plan must include a justification of the program as shown by a demonstrated need, and the design of the program to meet the need.

Decree 2799, 1980, specified that in order to initiate a new program of study, admit students, and initiate academic work, all private institutions of higher education would have to obtain a one-year license from ICFES. Article 26 and 28 of the same Decree stipulated

that all institutions were required to apply for a "license to function" from ICFES, which granted authorization to develop the total program and carry it on for a period of time long enough to complete a full program.

Legislation for Governance of Higher Education

The principle adopted in Cordoba, Argentina, in 1918, which demanded university autonomy and student representation in university governance, spread over Latin America. The result was university autonomy in most of the Latin American countries (World Survey of Education, 1966), including Colombia.

The Instituto Colombiano para el Fomento de la Educacion Superior

The organ of the National Ministry of Education in Colombia (Decree 81, 1980) that exercised the functions of the regulation, direction, and inspection of higher education was the Instituto Colombiano para el Fomento de Educacion Superior (ICFES). The Director of ICFES was named by and is a representative of the President of Colombia. He (Decree 81, 1980) directed the activities of ICFES with the assistance of a Board composed of

- a. The national Minister of Education, or his representative, who will preside over the Board meetings
- b. The chief of the National Department of Planification, or his representative
- c. The Rector of the National University of Colombia or, in his absence, the Vice Rector
- d. A Rector and an Ex-Rector of an official university, elected by the Rectors of those institutions
- e. A Rector and an Ex-Rector of a private university, elected by the Rectors of those institutions

- f. A Rector of a technological institution or a Rector of a professional intermediate institution, elected by the Rectors of those institutions
- g. A member named by the President of the Republic
- h. The Director of ICFES, with voice but having no vote. (Article 4)

Various committees carried out the functions assigned to ICFES by Decree 81, 1980. A Committee for Planification of higher education (Article 14) was assigned the responsibility of proposing to ICFES the polity and plans for the development of higher education, the projection of educational programs needed in all areas of the country, the study of petitions for official approval of institutions and programs, the recommendation of minimum requirements for the creation of new higher education institutions, and to participate in the evaluation of institutions of higher education (Article 14).

The Instituto Colombiano para el Fomento de Educacion Superior administered the Investment Fund for Higher Education (FIES) which was budgeted to motivate the construction of buildings, provide scientific equipment, and library materials (Article 16).

The National Testing Service (SNP) was a function of ICFES (Article 18). The responsibility for entrance tests for admission to higher education, to administer tests to students in institutions which had lost official approval or were discontinuing their programs, and to validate materials studied outside Colombia, were assigned to the National Testing Service (Article 18). These functions of ICFES were previously the responsibility of the National University Council which was replaced by ICFES (Law 21, Articles 3 and 10).

Autonomy, Academic Freedom, and Authorization

Decree 80, 1980, Article 17 of the Laws of Colombia established the autonomy of universities. Decree 80, Articles 5, 18, and 101 guaranteed academic freedom. Professors, students, and alumni were assured participation in the governance by Decree 83, 1980, Article 3. Administrators were required to have a degree, five years of experience as professor, and be employed full time in order to serve as an administrator. Programs must be inspected, evaluated, and authorized by the ICFES in order to maintain their official status, as stipulated by Decree 81, Articles 1 and 2. The National Minister of Education in Colombia pointed out the importance of the relationship of the alumni to the governance of the institutions (Ministerio de Educacion Nacional, 1971, p. 225).

Local Institutional Governance

Rama (1970, p. 2.11) stated that religious universities depended on the religious body they represent for support and leadership, while private universities were governed by the founding organizations, and/or Boards of Directors. Rama (1970) listed the composition of the governing boards of private universities as

1. Members of the founding body
2. Rector
3. Vice Rector
4. Deans
5. Professors
6. Alumni. (p. 213)

The National Minister of Education of Colombia stated before the Congress (Ministerio de Educacion Nacional, 1971) that private

institutions of higher education had full liberty to work in the programs they wished to implement.

Authorization to Grant Degrees

Colombia provided in the legislation for limitations on degrees granted. The name of the degree and the qualifications of the institutions were stipulated in Decree 2725, 1980, Articles 1 through 13. Decree 2724, 1980, provided for a fine to institutions which offered programs of study without being authorized by the ICFES. Rama (1970, p. 41) noted that nonuniversity studies could be honored with a nonacademic diploma that may have nonacademic significance.

Legislative Provisions for Programs of Study

A general move in Latin America toward a nationally centered education program was observed in the laws. The trend reflected an attempt by the countries to relate education to the national development, while trying to maintain standards acceptable to other nations. The Minister of Education (Ministerio de Educacion Nacional, 1971, translation) addressed the Congress in 1971 and appealed for the development of higher education based on the practical needs of Colombia. He expressed the opinion that adherence to the foreign systems had led to the "brain drain" to the United States and Europe of "85 per cent of the graduates of medicine in the years just prior to 1971" (p. 84). He emphasized that the 85 percent were still in foreign countries.

Decree 3191, 1980, of Colombia described the various programs of higher education in terms of academic work units (ULA). One

academic work unit was defined in that Decree as consisting of one hour of class with the accompanying preparation, or two hours of practical activities under the supervision of a professor, or three hours of independent academic activity with the guidance and evaluation of a professor (Article 2). The university baccalaureate degree required 3,200 academic work units (Article 7). The master's (magister) degree required 1,200 academic work units (Article 10). The doctoral degree required 2,400 academic work units (ULA) which could include the 1,200 ULAs completed in the master's degree. The Licenciatura course required three to five years depending on the field. The master's degree course required four semesters. The doctoral degree course required four semesters. The length of time required for completion of the programs of study in Colombia was found to be representative of those in other Latin American countries.

Relationship to Sponsoring Agencies

The private institutions in Colombia were allowed liberty within the law to work in the programs they wished to implement, the governance that was chosen, and the financial resources they could raise from within and outside the country (Decree 80, Articles 5, 18, and 101). There were minimums established in order to maintain the programs. That liberty, under the government control, granted sponsoring agencies the right to establish institutions within the limits of the laws of Colombia, and to carry out objectives complimentary to the purposes of the agencies themselves.

Summary

The review of the sources revealed existing undergraduate theological seminaries in most of the Spanish-speaking countries in Latin America. Colombia and Argentina had master's degree programs in the seminaries for resident students. No existing degree program offered an officially approved degree. The accessibility was limited to a small percentage of the prospective students with an attendant loss of productivity over a long period of time and a high attrition rate suffered by the countries having no seminary and sending students abroad to study in both undergraduate and graduate degrees.

Financial limitations of prospective students, ideological differences between countries, and the loss of a close relationship between the student and the denominational constituency in his native country, were major problems. Lack of official and professional recognition made the degrees have little remunerative value to those who sought employment outside the denominational institutions.

Organizational legitimacy, educationally valid objectives, widely accepted admission requirements to each degree program, comparable levels of measurable competency in similar degree courses, and the achievement of demonstrated capabilities consonant with the objectives were criteria observed in the sources investigated. The graduate study programs were related to the universality of cultures and knowledge, but it was imperative to maintain a close relationship to the cultural and governmental setting if they were to contribute to creative benefits for the recipient constituency.

CHAPTER 4 THE CRITERIA FOR THE EVALUATION OF THE PROPOSED PROGRAM

A discussion of the criteria for the development and evaluation of the project for a graduate denominational program of theological education at the master's and doctoral levels to serve nationals in Spanish America follows in this chapter. Attention was given to six areas as appropriate guidelines for the program and as valid considerations for its evaluation:

1. The objectives of the program
2. The validity as determined by the laws of Colombia, academic recognition, and approval by the denominational constituency
3. The resources required for the delivery system
4. Accessibility to prospective students
5. Admission standards
6. Financial support

The Validity of the Program

As discussed previously, the theological programs in most South American countries have not achieved official recognition and, consequently, have no general validity outside the denominations in which they are offered. The writer believes that the program proposed herein should have some general validity.

Denominational institutions of higher education have been accountable to three different communities (Welch, 1971) consisting of the civic, academic, and religious. It was necessary to develop a program that would be valid in those three communities.

Higher Education Regulated by Law in Colombia

In the United States the national and regional accrediting agencies grant validity to institutions (Koerner, 1968). In Colombia, the government regulates all higher education, public and private, under the provisions of Law 8, 1979; ICFES is the body responsible for higher education under the National Ministry of Education of Colombia (Decree 81, 1980) and only the degrees authorized by ICFES can be registered with the offices of the Ministry of Education. A license to function as an institution granting degrees and managing a program of higher education in Colombia must be granted through the offices of ICFES after the favorable completion of a process of application. Decree 81, 1980, provides for periodic evaluations of the academic program by government inspectors. Failure to meet the standards prescribed by law could result in the suspension of the license to function.

Under the provisions of Colombian Decree 2799, 1980, the governance of private institutions is under the Board of Directors as established in the founding documents. Article 5 of the same Decree required the participation of administrators, professors, students, and alumni in the policy-making process.

Since the program will be centered in Colombia, the objectives of the program should be determined in the context of Decree 80, 1980, and should carry out the objectives of the founding body and their representatives. Law 8, 1979, states that the Law applies to public and private educational institutions. Decree 80, 1980, Article 22, states the objectives of all higher education in Colombia. The translation of those objectives are found on page 63 in the previous chapter. The Seminario Teologico Bautista Internacional (1983) Prospecto states that the purpose of the seminary is the intellectual and spiritual preparation of leaders for the interpretation and expansion of the kingdom of God to serve the Baptist constituency in Colombia, Costa Rica, Ecuador, Panama, Guatemala, Honduras, Peru, and Venezuela. The proposed graduate program is designed to operate as a department of the seminary and offer advanced studies to prepare leaders above the baccalaureate degree level in research and leadership capabilities at the master's and doctoral levels. The campuses of cooperating seminaries in Spanish America should be utilized as extension centers to offer the graduate courses to residents in those countries in order to make postgraduate education accessible to a greater population. A system of shortterm loans of professors and library resources between seminaries was necessary to provide adequate human and material research resources.

The objective of the graduate level proposed program is to create opportunities for theological education beyond the first degree for denominational leaders, and faculty development within the Spanish

American setting in keeping with the statement of educational objectives in Colombian higher education Decree 80, 1980, Article 22, and the purposes stated in the seminary Prospecto (1983-84). No conflict exists between the Laws and the seminary's statement of objectives.

Academic Validity

The establishment of academic validity includes a consideration of accreditation, faculty, admission requirements, courses, research, and evaluation. A means of establishing standards of adequacy and a basis of cooperation between seminaries in Spanish America was lacking. Dickey (1974) observed that higher education needed both government controls and nongovernment methods of assessment to maintain acceptable excellence..

Accreditation. The present complexities of the Spanish American educational setting are similar to those described in the United States by Nevin (1959) as indicators of the need for accreditation in the educational world. He cited as the origin of the complexities the significances of geography, varying degrees of government controls, denominational interests, the social influences, and pressures on the institutions and the government to establish accepted standards of quality.

The Association of Baptist Theological Institutions in Spanish America (ABITHA) composed of members from the cooperating seminaries, or another organization, should function as the accrediting agency between undergraduate seminaries in the area for purposes of graduate

school admissions requirements, and should assess the postgraduate programs in the various cooperating seminary centers. The admission and credit requirements for each degree must conform to the equivalent level as prescribed in Decree 2725, 1980, of Colombia. Agreements between the accredited seminaries in recognition of the accepted standards of quality in education would facilitate transfer of credits to fulfill admission requirements. Each seminary would be integrated into the cooperating academic community as an equivalent member.

Faculty. The faculty should be composed of the chairman of the Postgraduate Department, the Graduate Committee, and faculty members chosen in the appropriate fields of expertise. The Chairman of the Department and all the administrative records should be maintained in Cali at the seminary. The Graduate Council should advise the chairman of the department on appropriate matters. The faculty should be selected based on their qualifications and availability to teach specific courses in the centers as planned by the Department. The courses should be scheduled to be taught in the seminary in Cali, Colombia, and in the extension centers established in the seminaries in other countries. The department will assign a qualified professor who resides in the country, if possible, to teach the course. If not available, a professor will be loaned from another country. Table 1 lists the professors having graduate degrees and the country where they work (Foreign Mission Board, 1983).

Table 1
Faculty Distribution by Degree and Country

Country	Master's	Doctorate	Total
Argentina	2	3	5
Chile	2	1	3
Colombia	4	5	9
Costa Rica		1	1
Ecuador	1		1
Guatemala	1	1	2
Honduras		1	1
Mexico	3	3	6
Panama	2		2
Peru	1	1	2
Uruguay		1	1
Venezuela	2	1	3
Totals:	18	18	36

Admission requirements. The requirements for admission to the master's program were the following (International Baptist Theological Seminary Prospecto, 1978, Magister).

1. Fulfill the general conditions stated in the Prospecto
2. Possess the Licenciatura in theology or the equivalent from a recognized institution
3. Demonstrate evidence of superior performance in undergraduate study and have a working knowledge of Greek, Hebrew, and English
4. Present an application for admission to the Office of the Registrar no later than two months before the beginning of classes
5. Complete a set of admissions tests determined by the Graduate Committee, which includes an interview with a panel assigned by the Committee
6. The Graduate Committee approves or disapproves the applicant based on consideration of all the materials presented. (pp. 1-2)

The requirements for admission to the doctoral program should include the following:

1. Fulfill the general conditions stated in the Prospecto
2. Possess the Master of Theology or the equivalent from a recognized institution
3. Present an application for admission to the doctoral program no later than two months before the initiation of classes
4. Demonstrate evidence of superior performance in the master's program
5. Complete a set of admissions tests determined by the Graduate Committee, which includes an interview with a panel assigned by the Committee
6. The Graduate Committee approves or disapproves the applicant based on consideration of the materials presented

Courses. The existing master's program requires 20 semester hours, a thesis of approximately 25,000 words, and an oral examination by the supervisory committees (Seminario Teologico Bautista Internacional, Grado de Majister, 1978). A course or seminar consists of 32 hours and the necessary preparation time for which 2 semester hours credit are given. The same requirements should apply to a course, whether offered in Cali, or in a center in another country. To assure the quality of a course is the responsibility of the director of the postgraduate department who would select a competent professor for each course.

The doctoral degree should require two years of fulltime study after the master's degree in a program approved by the student's

supervisory committee. The successful presentation and defense of a research report before a panel assigned by the Graduate Committee completes the requirements for the degree.

Research. The existing master's degree program thesis is required to contain approximately 25,000 words. The topic should be chosen by the student in consultation with the supervisory committee, and approved by the Graduate Committee (Seminario Teologico Bautista Internacional, Grado de Majister, 1978). The doctoral student will be required to research a problem chosen by the student in consultation with the supervisory committee and approved by the Graduate Committee. He must present a dissertation to the supervisory committee and the Graduate Committee that demonstrates acceptable independent investigation and research reporting.

Evaluation. The evaluation of the course work should be done by the professor responsible for the course or seminar. In addition to the normal examinations, the supervisory committee administers an oral examination for the defense of the thesis or dissertation.

Constituency Approval

The denominational institutions researched were required to operate under the affiliation and control of the founding body. The objectives established for the proposed program should be defined, the conditions under which it operates should be prescribed, and the products of its work are expected to benefit the denomination. The New Orleans Baptist Theological Seminary declared its Corporation to

be affiliated with and controlled by the Southern Baptist Convention through a Board of Trustees elected by the Convention. The Seminary (Charter, 1962) "shall furthermore be subject at all times to such bylaws, rules, and regulations . . . as may be prescribed by said Southern Baptist Convention" (pp. 46-47). The Instituto Superior de Obreros Cristianos (1978) in Huancayo, Peru; the Instituto Superior Evangelico de Estudios Teologicos (1976) in Buenos Aires, Argentina; and the Bar-Ilan University (1977) in Ramat Gan, Israel, were examples of institutions required to operate under the control of founding bodies. The Seminario Teologico Bautista Internacional (1975) in Cali, Colombia, is governed by a Board of Directors elected by the constituents of the cooperating Conventions and Missions. The Board members are the liaison for communication and representation between the Conventions and the Board of Directors of the Seminary.

Adequate Resources

Decree 80, 1980, Article 144, of Colombia required that a description of the basic plan of development of proposed new institutions contain four parts:

1. Minutes of the founding of the institution
2. A feasibility study
3. A copy of the statutes of the institution
4. Documents that accredit the availability of the funds to maintain the institution. (Article 144)

The resources needed are administration, professors, library, students, finances, research implementation materials, and course centers.

The collective academic and physical resources available in the cooperating seminaries, from the students, and from representatives

of the Foreign Mission Board of the Southern Baptist Convention in Spanish America must enable the Graduate Department to offer an international program leading to the master's and doctoral degrees.

Accessibility to Prospective Students

The sources investigated indicated that presently operating graduate programs in Cali, Colombia (Seminario Teologico Bautista Internacional, 1983), and in Buenos Aires, Argentina (Instituto Superior Evangelico, 1976), required the student to be in residence for the time required to terminate the degree. Cost factors, absence from the country where the student will serve on completion of his studies, a consideration of family needs, and the loss of productive service to the denomination during the absence during the time of his studies are reasons for the inaccessibility of the graduate studies to most of the population.

The principle of flexible time/place must apply to the scheduling of courses to match prospective students and their course needs. Resident students at the Cali center matriculated in the Majister program totaled less than 0.5 per cent of the denominational leaders by 1980. The Southern Baptist Foreign Mission Board Report in 1982 showed 1,607 pastors in 17 Spanish American countries. Only 45 were listed as resident in Colombia or 2.8 per cent. The proposed graduate program will be inaccessible to 97.2 per cent of the denominational leaders, unless they travel outside their own country to reside in Cali. The graduate program must function within the various countries of residence of the denominational leaders with flexible

time/place planning to make it accessible to a greater number of prospective students in their own country.

Financial Support

The Colombian government requires the demonstration of adequate financial support for initiation of an institution. The funds for the graduate program may be provided by cooperative funding, grants, and other sources.

Cooperative Funding

Three sources should provide cooperative support. The International Baptist Theological Seminary should include the Graduate Department in the annual budget. The Foreign Mission Board of the Southern Baptist Convention provides missionary personnel to serve on the faculty and funds to meet the needs of the budget each year. The seminary budget in the country where the centers were planned should share in the expenses from their budgets.

Student Fees

The students will share in the expenses through payment of fees. They also will pay for their living and course expenses which constitute a part of the cost of the program.

Grants

The finances available to fund the program include grants and gifts from the Baptist Conventions in North and South America, churches, and individuals. Government grants are available from the Colombian

government through ICFES, but denominational policies prohibit the Baptist institutions from receiving them.

Summary

It has been concluded from the study that criteria for the development and evaluation of the program of a graduate level theological education to serve nationals in Spanish America should be the following:

1. The definition of the objectives of the program should be established in the laws of the country and by the founding body.
2. The validity of the program should be determined by the regulations established in the laws of the country and by the Board of Directors.
3. The academic quality of the program should be measured in terms of generally accepted methods of accreditation in Colombia.
4. The physical and academic resources should be provided as stipulated by the laws and the guidelines suggested by preparation for accreditation procedures.
5. The delivery system should utilize the concept of advanced study centers in residence in the seminary in Cali and on the regional level in order to make the program accessible to a greater number of students.
6. The utilization of a system of loans of professors, research materials, and facilities under the

administration of a central office in the Graduate Department of the International Baptist Theological Seminary in Cali should facilitate regional advanced study centers.

7. Funding for the program should come from several sources. The cooperative investment of money, personnel, and services should be provided from the budgets of the International Baptist Theological Seminary in Cali and the cooperating seminaries in the various countries. The Baptist Foreign Mission Board of the Southern Baptist Convention provides support for all the seminaries in addition to the appropriations received from the respective Baptists Conventions in the countries in the various countries. Student fees and grants should provide additional funding.
8. Degrees should be granted by the International Baptist Theological Seminary in Cali, Colombia, by the authority granted to them by the Ministry of Education of Colombia.

CHAPTER 5
A PROPOSED PROGRAM
FOR GRADUATE THEOLOGICAL EDUCATION
AT THE MASTER'S AND DOCTORAL LEVELS
TO SERVE NATIONALS IN SPANISH AMERICA

The focus of this study was the development of a proposed program of theological education at the master's and doctoral levels to serve nationals in Spanish America. The program should be a postgraduate department of the International Baptist Theological Seminary in Cali, Colombia, and operate within the existing system of governance of the institution.

This chapter projects the proposed postgraduate program. The criteria utilized for the development of the program were those stated in the summary of Chapter 4. The elements of the program were designed in consideration of the criteria. They include a description of the institution and the objectives of the graduate program, relationship to the parent denomination and other seminaries, administration and organization, admission requirements, curriculum and program descriptions, and financing.

The Institution and the Objectives
of the Graduate Program

The International Baptist Theological Seminary was founded by missionaries of the Foreign Mission Board of the Southern Baptist Convention to train leaders for the churches and institutions resulting from their missionary endeavors. The seminary is a nonprofit,

private institution of higher education. The administration and campus are in Cali, Colombia, with extension centers for nondegree programs in other cities in Colombia. The seminary is governed by a Board of Directors elected by the Colombian Baptist Convention at the present time and receives 81 per cent of its financial supports from the Foreign Mission Board. The seminary has nondegree programs through extension centers and distance education. There are three on-campus programs: Diploma, Licenciatura, and Majister degrees. The seminary is not approved by the Ministry of Education and the degree are not officially recognized. The seminary administration is seeking government approval for the purpose of validation of degrees through the Ministry of Education of Colombia.

The proposed program should be the postgraduate Department of the International Baptist Theological Seminary and should conform to the established standards for master's and doctoral programs as stated in Decree 80, 1980, of Colombia.

The objectives of the postgraduate program are

1. To complement the basic program of theological studies, and to offer specialization in an area of interest
2. To offer scientific and pedagogical training of investigators and to assure quality education in the various levels for denominational leadership
3. To develop the capability of scientific methodology in the investigation of a problem and the presentation of a thesis for the degree of Master of Theology

4. To develop the capability of scientific methodology in the investigation of a field of knowledge and the successful pursuit of research as evidenced by a dissertation for the degree of Doctor of Theology
5. To make the postgraduate program accessible to qualified students in each of the Spanish American countries through regional advanced study centers in their seminaries

The objectives are consistent with criteria (1), (2), (5), and (6) as listed in the conclusion of Chapter 4.

Organization

The organization for the governance and delivery system should be incorporated into the total program of the seminary. Cooperative relationships between the seminary in Cali and those in other Spanish American countries is necessary to assure the viability of the program in terms of resources and prospective students.

Administration

The proposed program should function as the Graduate Department of the International Baptist Theological Seminary in Cali, Colombia. The delivery system for the program consists of the resident studies at the seminary in Cali and the regional advanced study centers in other Spanish American countries. The administrative offices of the graduate department function in the seminary are in Cali. The legal identity of the program, by authorization of the

program, by authorization of the Colombian government, should be the Department of Graduate Studies of the International Baptist Theological Seminary, Cali, Colombia. The administrative office procedures involving student records, finances, and correspondence are a part of the general office procedures of the seminary administration, which serves the undergraduate and graduate program.

The department is administered by a Director of the Graduate Department aided by a committee composed of faculty members. The Department Director is responsible to the faculty and the President of the seminary. Admissions to the graduate program are by approval of the Graduate Department Committee. Each student admitted to the graduate program should plan with the representative of the Graduate Committee to develop his program.

The administrative function of the program is administered in the seminary in Cali and is consistent with criteria (6) and (8) in the conclusion of Chapter 4.

The type of cooperation needed between the graduate Department in Cali and local advanced study centers in other countries requires a local coordinator for the graduate program in each center. The coordinator in the center needs to utilize some administrative services available through the local administrative personnel. Those services include local records and clerical services.

Classrooms

The seminars in the resident program meet in the seminary buildings in Cali. The graduate students should participate in the

activities on the campus as an integral part of the student body. Assignments of seminar meeting rooms are made by the same office that assigns undergraduate meeting rooms. The seminars held in the regional centers are assigned meeting rooms in coordination with the local undergraduate program. The graduate seminars should be treated as an integral part of the local program, with reference to the use of the facilities.

Library

The seminaries in the various countries in Spanish America have their own libraries. Those seminaries where the Graduate Department in Cali schedules seminars agree to cooperate with the program in making their libraries available to the seminars under the proposed program. The professors leading the seminars will be provided with a list of the pertinent research materials available in the library where the seminar is to be scheduled. In the event of a need for more resources, a system of interlibrary loan agreements can be developed for purposes of providing adequate resources for each seminar. There are public and university libraries which may be used as additional sources. Proper agreements may be entered into on a reciprocal basis for sharing library buildings among the various participating seminaries. Other research resources are available in the community, such as health institutions, penal systems, and social work centers.

Professors

The Foreign Mission Board of the Southern Baptist Convention reported 36 persons holding master's degrees on the faculties of the Baptist seminaries in the Spanish-speaking countries in South and Central America in 1982. Eighteen faculty members held doctoral degrees. Professors are available in each advanced study center in the various countries to lead some of the seminars needed to complete a master's or doctoral program. In the event a seminar should be scheduled in a local center for which a qualified professor is not on the faculty of that seminary, a cooperative system of loan of professors will make a visiting professor available for the seminar.

There are six seminaries sponsored by the parent denomination in the United States, the Southern Baptist Convention. The system of loan of professors may utilize Spanish-speaking professors from those seminaries, and increase the number of professors available.

The professor for each seminar should be chosen by the Director of the Graduate Department in Cali and assigned to the seminar needing his service. The visiting professor should work with the local graduate program coordinator in planning the seminar and gathering the resource materials needed.

An adequate number of professors is assured with the system of loan of professors to staff the graduate program. The source of those professors are the Cali seminary, the local seminaries in the various countries, and Spanish-speaking professors in the seminaries in the United States, sponsored by the parent denomination.

Relationship to Existing Undergraduate Seminaries

The Graduate Department of the International Baptist Theological Seminary, as projected, relates to existing undergraduate seminaries in a joint cooperative program. The local facilities, libraries, and residence halls are available for use by the graduate program. Local coordinators of the graduate program in each seminary in the various countries function as a liaison person between the seminaries and the Graduate Department in Cali. The basis of the cooperation is the provision of a graduate program to help meet the need in each country for persons with advanced training for denominational leadership. The various seminaries cooperate in the loan of professors to the Graduate Department to staff the program based on availability and need. In the loan agreement, the local undergraduate program has priority over other programs. Each coordinator in the various seminaries plans with the Graduate Department in Cali with reference to the seminars scheduled in their country in order that budgetary provisions may be made on a cooperative basis. The seminary in each country should provide a part of the funds for the program, while the Graduate Department in Cali should provide a share of the funds.

The various institutions in the program agree to cooperate in the transfer of credits and acceptance of previous degrees based on equivalent course descriptions, the study of individual transcripts, and equivalent admissions requirements for equivalent degrees. The mechanism for establishing equivalency in admissions to degree

programs, in course descriptions, and in acceptance of prior studies by a student, should be established through the Asociacion Bautista de Instituciones Teologicas Hispanoamericanas as the appropriate international theological association in Spanish America. While the structure of the laws in each country may determine a difference in nomenclature or in the definition of programs, cooperation among institutions is necessary for a viable program of an international scope. The administration in each local cooperating seminary and the Graduate Department in Cali jointly provide graduate theological education at the master's and doctoral levels to serve qualified nationals in all the Spanish American countries.

Admissions

The prerequisites for admission to the basic degree in higher education in Colombia is the completion of the pre-university course offered in secondary schools. In order to comply with the legal dispositions in Decree 80 of 1980 of Colombia, the seminary program has the same requirements for entrance to the university level studies terminating the four-year course in the Licenciatura degree. The student is expected to demonstrate competence in biblical, pastoral, and practical theology on the completion of the basic Licenciatura en Teologia degree. Admission to the master's degree program in the proposal requires the successful completion of the Licenciatura degree in theology or its equivalent. The applicant should possess a grade point average of 4.3 of a possible 5.0 in the

basic degree program. He should demonstrate proficiency in the English, Hebrew, and Greek languages.

Admission to the doctoral degree program requires the successful completion of the master's degree in theology or its equivalent. The applicant should have maintained a grade point average of 4.3 of a possible 5.0 in the master's degree program. He should demonstrate proficiency in research and investigation.

The Graduate Department committee is responsible to study the applications and records of prospective students. Appropriate tests will be administered by the committee. The committee will interview the applicants. The tests and interviews may be carried out by representatives of the Graduate committee in each country, charged with the responsibility, who will communicate the results to the committee. Admission to the Graduate program is by approval of the graduate committee of the seminary in Cali.

Curriculum and Degree Requirements

The setting for the proposed program is Spanish America. The administrative center and resident program is in Cali, Colombia, South America. The seminary has applied to the Colombian government for official approval of the undergraduate program and will initiate proceedings for approval of the graduate program. Consequently, the orientation and curriculum of the proposed program must be based on the regulations established by Colombian law and the practices of the Ministry of Education.

The proposed program of graduate theological education provides for the Master of Theology and the Doctor of Theology degrees. The requirements for completion of the programs are those regulated by Colombian law.

The Master of Theology Degree Program

The proposed Master of Theology degree program is designed to provide professional competence for investigation, teaching at the undergraduate level, competence in administrative functions in the denominational institutions, and for providing specialized pastoral leadership training. Decree 3191, 1980, Article 10 of the Colombian government requires 1,200 academic work units in addition to the preparation of a thesis to complete the master's degree program. There are three definitions of an academic work unit. Decree 3191, 1980, Article 2, defines an academic work unit as

1. One hour of class with the previous and posterior work required of the student for the class
2. Two hours of practical activity supervised by the professor
3. Three hours of independent theoretical or practical academic work with guidance and evaluation by a professor

The different types of definitions described by Article 2 are based on whether the measurement is of class work and preparation, supervised practical work, or guided independent work.

The master's degree program requires three semesters of academic work and the preparation of a thesis in the fourth semester. The student must elect the area of concentration and plan the academic program in consultation with the faculty advisor assigned by the Graduate Department. An example of a New Testament area concentration may include the following program.

Curriculum for the Master of Theology
Degree in New Testament Studies

Prerequisite is a practical knowledge of Koine Greek.

The New Testament environment. The environment of the New Testament is studied by an investigation of the intertestamental history and literature, the Graeco-Roman religious background of the period, rabbinic theology, apocryphal writings, and the canons. There will be two seminars. The objective is to understand the setting in which the Bible messages were given in order better to interpret Holy Scriptures.

The textual criticism of the Greek New Testament. There will be two seminars. Paleography, the ancient witnesses to the texts of the New Testament, the histories of the most important manuscripts, and the use of the Nestle-Aland edition of the Greek New Testament are utilized in the study of textual criticism. The objective is to develop capability in interpreting the Holy Scriptures.

Hermeneutics and current issues in New Testament interpretation. There will be one seminar. The development and history of principles of New Testament interpretation will be investigated. The objective

is to discover crucial points of deviances and logical bases for their existence.

New Testament exegesis. There will be four seminars. Intensive exegetical work will be done in selected portions of the Greek and Spanish New Testaments. The Parallel Gospels, Acts, Romans, Corinthians, Revelation, and Hebrews will be studied. The objective is to experience depth in understanding the New Testament.

New Testament theology. There will be two seminars. A study will be made of major theological concepts in the New Testament and their treatment in history from the time of Christ. The objective is to know the bases of the major tenets of Christian thought.

Guided readings. There will be two seminars. Josephus, the Church Fathers, Christian writings in the Middle Ages, the Reformation period writings, missions movements, and significant writings in ecclesiology will be investigated. The objective is to trace Christian writings and expressions.

Practical work. There will be two seminars. The practical work assignment may consist of a supervised instruction assignment, a work project using the teaching of the New Testament in a social service activity, or an experience project of using the New Testament teaching program to establish a new congregation. The objective is to experience ministry using the New Testament.

Thesis. The thesis will be prepared under the guidance of a major professor and a graduate committee. It will be a thorough investigation of a topic reported in a thesis of a maximum of 25,000

words, according to the standard form approved by the seminary. The objective is to aid the student in experiencing an in-depth investigation of a problem and presenting his report in a form that equips him with the skills to become a writer as well as a teacher.

Evaluation

Evaluation will be done through the use of tests and the interaction in the seminars. Research papers and their presentation will be an evaluative measure as well as a learning experience. The supervisory function in the practical work will seek to improve the ability of the practitioner while evaluating his methods.

The plan developed for an academic program for the master's degree depends on the area of concentration. Flexibility in the planning of the seminars for an individual program is based on the assumption of individual creativity at this level of development.

The Doctor of Theology Degree Program

The proposed Doctor of Theology degree program is designed to prepare qualified students for research and teaching college and seminaries at the graduate level. Decree 3191, 1980, Article 11 of the Colombian government requires 2,400 academic work units in addition to the preparation of a dissertation to complete the doctoral degree program. The required 2,400 work units include the 1,200 academic work units completed in the master's degree program. The doctoral degree program requires three semesters of academic work and the preparation of a dissertation in the fourth semester. The

student must elect the area of concentration and plan the academic program in consultation with the faculty advisor assigned to him by the Graduate committee. Decree 3191, 1980, Article 11 requires 40 per cent of the 2,400 academic work units to consist of practical academic activity, or independent work, dedicated to scientific investigation of areas directly related to the area of concentration in the student's doctoral program.

An example of a Pastoral Theology area of study may include the following program.

Curriculum for the Doctor of Theology
Degree in Pastoral Theology

The prerequisite is a practical knowledge of Koine Greek.

Pastoral ministry. There will be one seminar. A study is made of the ordinance, special services of the church, church administration, ministerial ethics, and ministerial relationships. The objective is to study the rationale and the basis for ministry of each type function.

Principles and patterns of ministry in the Bible. There will be one seminar. The occasions for differing types of ministry in the Bible will be studied from the viewpoint of the contemporary environment to understand the principles involved in the function. The objective is to do case work studies for clearer insights to pastoral ministry.

Clinical pastoral education. There will be two seminars. The students will be exposed to learning opportunities involving personal visits, verbatim reports, interaction with workers in

other disciplines such as medical personnel and social workers, and through group supervision as the students work with representative types of troubled people. The setting for the work will be local jails and prisons, institutions for the mentally disturbed, contact with gangs, divorced persons and their families, aged, invalid, and other special type situations. The Bible will be used as appropriate opportunities are available. The objective is to learn competence in those ministries.

Crisis counseling. There will be two seminars. A specialized counseling approach to crisis situations is observed. Such crises as bereavement, unwed motherhood, attempted suicide, alcoholism, drug problems, deviant adolescence, and other related subjects will be considered. The activities will include practice in the second seminar. The Bible will be used as a prime resource. The objective is to understand basic methods of ministry to persons in those situations.

Worship. There will be one seminar. An exhaustive study is made of developments in worship, liturgies, and innovations from the Bible to the present day. The parts of the worship experience are analyzed from the Biblical, psychological, and social significance. The objective is to understand the practices and motives of various worship forms.

Psychology of religion. There will be two seminars. A study will be made of the psychological aspects in religious involvement. The objective is to understand behavior patterns in the context of the religious experience.

Ministry from the pulpit. There will be one seminar. The minister's role as preacher of Biblical truth, teacher of the Sacred Scriptures, and pulpit minister-counselor are studied intensively. The objective is to investigate the function of the public pulpit ministry.

Ministry in society. There will be one seminar. The function of the effective minister in society is studied in the various relationships of his position. Social needs, community problems, civic participation, innovative action for community change, and other related topics for ministry is studied. The objective is to develop an understanding of competence for dynamic ministry in society.

Supervised readings in pastoral theology. There will be two seminars. The two courses of guided readings in selected areas related to the interest of the student will be coordinated with the faculty advisor. The objective is to acquaint the student with the literature in the field.

Field work. There will be two seminars. The student will participate in two field project seminars under the guidance of the faculty advisor. Assignments for guiding the student in specific experiences will be coordinated by the faculty advisor with the cooperation at the appropriate faculty members. The objective is to help the student investigate all the phases of ministry from a personal perspective in involvement in the work.

Scientific psychological research. There will be one seminar. The methodology of scientific research is taught by presentation of theory and involvement in practice. Project selection, types of

research procedures, research design, statistical formulations, validation, and research reporting are the topics considered. The objective is to help the student develop the capabilities needed in the field of research.

Dissertation. The dissertation will reflect a high level of expertise in original research on a subject approved by the Graduate Department. The dissertation will contain a maximum of 50,000 words. The objective is to demonstrate competence in research and reporting, and to contribute to the field of knowledge.

Evaluation

Evaluation will be done through the use of tests and interaction in the seminars. Research papers and their presentation will be one measure as well as a learning experience. The supervisory function in the practical work will seek to improve the capabilities of the student while evaluating his methods.

The plan developed for an academic program for the doctoral degree depends on the area of concentration. Flexibility in the planning of the seminars for an individual program is based on the assumption of individual creativity at this level of development.

The proposed graduate program curriculum for the Master of Theology and doctor of Theology degrees should be reviewed periodically by ABITHA, and must be in accord with the laws of Colombia regulating education. Accreditation and official recognition should be sought from the appropriate agencies in the Colombian government.

Financial Support

The funding for the proposed program must be sufficient to provide an adequate financial base to assure continuity under Decree 2799, 1980, Article 5,e. The financial base for the graduate program is provided by cooperative funding by cooperating seminaries and the Baptist Foreign Mission Board, student fees, grants, scholarships, and other sources.

Cooperative Funding

Three sources provide cooperative support. The International Baptist Theological Seminary includes the Graduate Department in the annual budget. The Colombian Baptist Convention contributes approximately 1 per cent of the seminary budget annually from the funds it receives from the constituent churches. The Foreign Mission Board of the Southern Baptist Convention provides 99 per cent of the funds for the budget, the buildings, and missionary personnel to serve on the faculty and in administration. The Baptist Conventions in the various countries contribute to the budgets of their seminaries which provide facilities and funds for local expenses to cooperate in the costs of the total program including the facilities for graduate seminars. Those three sources of cooperative funding provide the majority of the funds needed for the graduate program.

Student fees

The anticipated fees to be paid by the students provide a minimal financial support for the program. The students enrolled in undergraduate programs pay the equivalent of five dollars per semester

hour for which they are matriculated. The graduate program should assess the students a fee per semester hour that would provide a minimal part of the funding, but which would not adversely affect the accessibility of the graduate studies to qualified prospective students.

Grants

Grants for advanced studies for qualified students are to be made to students based on available resources. Funds for the grants are expected from interested benefactors, such as individuals, churches, and corporations. The history of educational institutions and information published in institutional catalogues have demonstrated the continuing availability of grant funds in Spanish America as well as in North America.

Scholarships

Scholarships have been provided to students for undergraduate and graduate studies on the basis of the student's needs, interest in a particular student, or interest in a specific area of investigation by individuals, churches, conventions, or institutions. The scholarships vary in the amounts and the length of time for which they are awarded. The proposed graduate program is expected to attract the interest of donors in providing scholarship funds for advanced studies on the basis of the demonstrated abilities, discipline, and prior intellectual and practical contributions of prospective graduate students.

The financial support from cooperative funding, student fees, grants, scholarships, and other sources assures the financial viability of the program as required by Decree 2799, 1980, Article 5,e, of the Education Laws of Colombia.

Summary

The proposed graduate program is designed to comply with the criteria for the development and evaluation of a graduate program of theological education to serve nationals in Spanish America. The program complies with the education laws of Colombia and standards to be established by ABITHA. The relationships with the parent denomination and the seminaries in the various countries is based on cooperation to make the program viable. The administration and organization is based in the seminary in Cali, Colombia, with coordinators of the program in the cooperative seminaries of the various countries. The transfer of credits, recognition of previous degrees, and equivalent admissions requirements facilities a cooperative academic relationship to carry out the objectives stated in the proposed program. The sharing of facilities and resources, and the system of loan of professors, should provide the facilities and academic personnel for a workable program. Cooperative financing, student fees, and funds provided from grants, scholarships, and other sources fund the program. The International Baptist Theological Seminary in Cali is seeking official approval from the Ministry of Education for the degrees offered. The proposed program should be the Graduate Department of the International Baptist Theological Seminary with legal validity and academic recognition for the degrees offered.

CHAPTER 6
THE CONCEPTUAL EVALUATION
OF THE CRITERIA AND THE PROPOSED PROGRAM

In this chapter, the evaluations of a panel of 12 experts in the field of higher education are analyzed. The panel evaluated eight criteria which served as a guide in the development of the program, and evaluated the proposed program of postgraduate education in light of the criteria.

Composition of the Panel

The panel was composed of 12 experts in higher education. Five members of the panel were North Americans. Four of the North Americans were actively engaged in theological higher education. The other North American was serving as Administrator of the Colombian Baptist Mission of the Foreign Mission Board of the Southern Baptist Convention. He also serves on the Board of Trustees of a college in the United States, and had owned and operated a k-12 school in New Mexico. His active involvement in theological education included nine years as president and professor in Baptist theological seminaries in Honduras and Peru. He served 12 years as a member of the Southern Baptist Foreign Mission Board. That Board shared in the administration of 66 seminaries and 9 universities in the 103 countries where their missionaries work.

The other four North Americans served on the faculty of the International Baptist Theological Seminary in Cali, Colombia. The five North Americans had served a combined total of 85 years in theological education in Spanish America.

The panel also consisted of a Canadian professor of theology, an Ecuadorian who was serving as Academic Director of a Colombian university, and five Colombians. One of the Colombians served as Director of Information Services for the Fundacion de Educacion Superior of the Colombian Ministry of Education. Another was the Vice Rector of the Santiago de Cali University. The Director of the Graduate program at the Universidad del Valle in Cali served on the panel. The Rector of the San Buenaventura University was a member of the panel of experts. The Dean of Education at the Universidad Santiago de Cali served as a member of the panel. The five Colombians had served a combined total of 102 years in higher education in Colombia. The Canadian theology professor had served 14 years in the Seminario Mayor San Pedro in Cali, Colombia, and the Ecuadorian had worked 20 years in higher education in Spanish America.

The ages of the panel ranged from 31 to 66 years with a median age of 50. The mean number of years served in higher education in Spanish America was 18.4 years. The panel had 24 graduate degrees of which 9 were doctorates and 3 were specialist degrees. Six members of the panel received their highest degree from state institutions, and six had received their highest degree from a theological institution.

The panel represented institutions in Spanish America and is in the United States. The range of their ages and experience in higher education in Spanish America provided the sample with a broad educational background and varied experiences covering two generations. Their experience in higher education was gained in public and private universities, Catholic and Evangelical institutions, and in the administrative functions of the Colombian Ministry of Education. The panel members provided biographical data in Part I of the Evaluative Survey (Appendix B).

Evaluation of the Criteria

The panel of experts received copies of the criteria reported in Chapter 4, the proposed program reported in Chapter 5, and an Evaluative Survey form. Part II of the Evaluative Survey requested an evaluation of the criteria by the panel of experts. They were asked to check one of three items on each criterion and to write any comment needed to express their evaluation of the criterion. The three items were as follows: Is valid, is not valid, or needs to be modified.

Criterion 1

The definition of the objectives of the program should be established in the laws of the country and by the founding body.

Eleven of the experts responded that the criterion was valid and, of those eleven, three wrote comments on the criterion. The comments suggested that the objectives of the program should be

perpetuated in principle by the Board of Directors and that the response was based on the assumption that the degrees should be recognized by the government. One expert responded that the criterion needed to be modified because he did not feel that the laws of Colombia are a valid criterion when related to seminary objectives.

Criterion 2

The validity of the program should be determined by the regulations established in the laws of the country and by the Board of Directors.

Ten experts responded that the criterion was valid. Two responses expressed a need to modify the criterion and added their comments. One response expressed uncertainty about the use of the term "valid" as used in the statement of the criterion. The other comment expressed the view that the laws of the country are not a valid statement of objectives when related to seminary objectives.

Criterion 3

The academic quality of the program should be measured in terms of generally accepted methods of accreditation in Colombia.

All the members of the panel of experts were in agreement that the criterion was valid. The only comment recorded was that the primary source for determination of the academic quality should be the Board of Directors.

Criterion 4

The physical and academic resources should be provided as stipulated by the laws and the guidelines suggested by preparation for accreditation procedures.

There were 12 responses affirming the belief that the criterion was valid. No comments were recorded.

Criterion 5

The delivery system should utilize the concept of advanced study centers, in residence at the seminary in Cali, and on the regional level, in order to make the program accessible to a greater number of students.

The responses indicated that the 12 experts felt the criterion was valid. One comment stated the concept was good if the government would permit that type of administrative structure. Another expert expressed concern that while some resistance may be met, it would be necessary to develop a standardized set of requirements for each degree program.

Criterion 6

The utilization of a system of loans of professors, research materials, and facilities under the administration of a central office in the Graduate Department of the International Baptist Theological Seminary in Cali should facilitate regional advanced study centers.

All twelve experts were in agreement that the criterion was valid. One of the comments questioned the possibility of government

approval of seminars held outside the country for degree purposes. Another expert stated that the facilitation of the criterion was necessary in the present Colombian context.

Criterion 7

Funding for the program should come from several sources. The cooperative investment of money, personnel, and services should be provided from the budgets of the International Baptist Theological Seminary in Cali and the cooperating seminaries in the various countries. The Baptist Foreign Mission Board provides support for all the seminaries in addition to the appropriations received from the respective Baptist Conventions. Student fees and grants should provide additional funding.

The twelve experts shared the opinion that the criterion was valid. One opinion expressed by an expert agreed that the program funding should derive from the sources stated in the criterion, and that living expenses for each student and his family should be paid by the student. That response was conditioned by the fact that some students have received funds for living expenses in past years. Another respondent wondered if the Colombian government would permit foreign funding of a graduate program as proposed.

Criterion 8

Degrees should be granted by the International Baptist Theological Seminary in Cali, Colombia, by the authority granted to them by the Ministry of Education in Colombia.

Eleven experts responded that the criterion was valid. One expert commented that the seminary grants degrees at present without the authority of the Colombian Ministry of Education, and that the Ministry of Education does not include theological degrees in their sphere of authority. Another respondent asked if accreditation could be maintained for an international system, or would each regional center be required to become "official branches" of the Cali seminary.

Summary of the Evaluations of the Criteria

An analysis of the responses disclosed that

1. Five of the eight criteria were considered valid by all the panel of experts
2. Criterion 2 needed to be modified in the opinion of one of the panel
3. One of the panel felt that criteria 1, 2, and 8 needed to be modified because of the absence of interest by the government in theological education
4. The panel of experts agreed that 96 per cent of the items were valid in evaluating the criteria
5. None of the experts expressed the view that any of the criteria were not valid

The evaluation of the criteria by the panel of experts expressed the opinion that they were valid for the development and evaluation of a graduate program of theological education to serve nationals in Spanish America.

Evaluation of the Proposed Program

The panel of experts was given a copy of the eight criteria (Appendix C) to be used in developing the proposed program, a copy of the proposed program of graduate level theological education in Chapter 5, and a copy of the Evaluative Survey (Appendix B). They were asked to evaluate the criteria in Part II of the survey and to evaluate the proposed program and record their evaluation in Part III of the Evaluative Survey form. They were asked to check one of three items in (1) through (7). The items were as follows: Is consistent with the criteria, Is inconsistent with the criteria, or Needs to be modified. They were asked to check one of three items in (8) through (13). The items were as follows: Yes, No, or Perhaps. The experts were invited to write any comments needed to express their evaluations. In (14) through (17) they were asked to write their opinions. Numbers (18) and (19) provided a place to write their name and present position.

Number (1): The Proposed Administrative Organization

The members of the panel were in agreement that the proposed administrative organization was consistent with the criteria. The comments stated a need for good communication between the regional coordinators and the Graduate Department administration. Three experts expressed a concern that ICFES was very narrow in its regulations and may restrict the implementation of that type of administration even though the concept was a good one.

Number 2: The Use of Resident
and Extension Classrooms

All the experts agreed that the concept was consistent with the criteria. The comments expressed the view that the program offered new possibilities for a greater accessibility of graduate theological education to more prospective students.

Number 3: The Use of a System
of Library Loans

All twelve experts felt that the proposal was consistent with the criteria. The comments pointed out that this was necessary in order to provide research materials and that the seminaries would need to update their materials. The Director of the Graduate Department of the Universidad del Valle in Cali expressed delight that the system of loans could be possible in view of the small libraries at "most institutions."

Number 4: The Proposed Relationship
to Existing Undergraduate Seminaries

The panel was unanimous in the opinion that the proposed relationship between the Graduate Department in Cali and other seminaries was consistent with the criteria. The comments pointed out the necessity for a high degree of "voluntarism and respect" between seminaries. A key issue mentioned was the acceptance by the government of Colombia of the regional concept of extensive seminars under the responsibility of the administration in the Graduate Department in Cali. One expert enthusiastically encouraged the implementation of the relationship.

Number 5: The Proposed Admission Procedures

All the experts shared the view that the proposed admission procedures were consistent with the criteria. One expert pointed out the danger of diminishing the emphasis on requirements in an international program.

Number 6: The Proposed Curriculum and Degree Requirements

The panel agreed that the proposal was consistent with the criteria. An emphasis on a knowledge of English to enable students to use major resources was suggested.

Number 7: The Proposed Methods of Financial Support

The panel of 12 experts responded that the proposed method of support was consistent with the criteria. One expert restated his opinion that the student should pay his own living expenses while funding for the program should be provided through the cooperative methods proposed.

Number 8: In Your Opinion, Is the Program Viable in the Setting of Spanish America?

Ten respondents replied that it was a viable program for Spanish America. Some comments expressed concern over the small number of qualified students at the present time, the question of Colombian government approval of theological institutions, the need for more flexibility in education laws to provide accessibility and the necessity of vigorously implementing steps to make the program possible. Two respondents checked "perhaps" based on the possibility

of disapproval by the Colombian government. None of the experts thought it was not visible in the responses received.

Number 9: In the Event an Official Approval from the Ministry of Education in Colombia Is Not Given for the Seminary Graduate Program and Its Degrees, Do You Think the Seminary Should Proceed with Plans to Develop a Graduate Program?

Seven experts replied "yes." Four respondents replied "perhaps." One expert replied "no." Comments recorded pointed out that it could be an expensive waste, that the government had no mechanics for approval of seminary degree programs, that there was no correlation between theological institutions in Spanish American countries, and that it may be necessary to change the nomenclature of the degrees. However, the opinion of seven of the respondents was that the seminary should proceed to develop a graduate program. Four responses were that perhaps the seminary should proceed. The encouragement to proceed was based on expressed opinions that the laws may be changed and the seminary would be ready to apply for approval. Other experts felt that the 35 years of the existence of the seminary would positively influence the office of ICFES to establish a mechanism to approve theological institutions, and, if not, the seminary had an increased probability of future approval if the program demonstrated excellence.

Number 10: In Your Opinion, Should the Seminary Seek Official Approval for the Undergraduate Program?

Seventy-five per cent (9) of the panel responded "yes" and 25 percent replied "perhaps," but all the panel of experts indicated

a favorable opinion. The respondents indicating "perhaps" felt that the objectives of the seminary should not be compromised and conditioned the decision to proceed on the possibility of official government approval without interference as long as the objectives were consistent with the law.

Number 11: In Your Opinion, Should the Seminary Seek Official Approval for a Graduate Program?

Ten experts (83 per cent) stated that the seminary should seek approval for the graduate program. One respondent felt that "perhaps" the seminary should seek official approval if the autonomy of the seminary could be assured. One respondent saw no need for government approval because of the absence of interest in theological education demonstrated by the government.

Number 12: In Your Opinion, Would an Officially Approved Degree Program at the Undergraduate Level Benefit the Graduating Student?

Eleven respondents (92 per cent) believed that graduating students at the undergraduate level would benefit through added prestige, more secular work opportunities, and transfer credit for other studies they may wish to do. Another response was that perhaps the graduating student would benefit through further study opportunities and prestige.

Number 13: In Your Opinion, Would an Officially Approved Degree Program at the Graduate Level Benefit the Graduating Student?

Eighty-three per cent answered that the officially approved graduate degree would benefit the student for the same reasons as were

stated in Number 12: Job opportunities, transfer of previous credit, and prestige. An expert responded that there was no need for that level of training in the Baptist churches because of the small size of the churches and the problem of "over-training," but checked "perhaps," which indicated a degree of doubt. One respondent replied that it would not benefit the graduating student citing as the reason that there were no "official positions" open to persons with that level of training in theology.

Number 14: Please Indicate Special Benefits Which in Your Opinion Would Accrue to the Student to Have an Officially Approved Degree

All the panel members wrote some special benefits that would accrue to the student having an approved degree, even those who had previously shown a degree of doubt. The special benefits stated in the responses were

1. Prestige within professional circles
2. Expanded job opportunities
3. Greater bivocational opportunities
4. Transferability of previous study credit
5. Job mobility
6. Employment stability
7. Expanded areas of ministry
8. Personal fulfillment

Number 15: Please Indicate Special
Disadvantages to the Seminary to Have
Official Approval for the Undergraduate
Program

Eight experts indicated they saw no disadvantages. Four of the panel responded that the possibility of government interference in the objectives and curriculum was a disadvantage. One of the four added that a dilution of the program in order to maintain government approval would be a disadvantage to the seminary having official approval.

Number 16: Please Indicate Special
Advantages to the Seminary to Have
Official Approval for the Undergraduate
and Graduate Programs

All twelve panel members listed benefits to the seminary, even those who had expressed reservation in the desirability of seeking official approval. A synthesis of the list of benefits reported in the responses stated it would

1. Give legitimacy to the seminary as an institution
2. Avoid the threat of fines by the government for being a "pirate" institution
3. Provide access to other educational resources such as libraries
4. Give students satisfaction in their program of study and degrees
5. Offer possibilities for greater job stability
6. Motivate other seminaries to participate in the proposed programs of theological studies

7. Give prestige to the institution and the graduates
8. Increase the number of prospective students
9. Contribute more to the development of the countries where students work
10. Enable the seminary to charge higher student fees
11. Attract more grant and scholarship funds
12. Attract donations for capital needs, such as equipment and buildings

Number 17: Additional Comments

Six of the experts offered comments expressing the view that the program was well conceived and elaborated. The official of ICFES offered his assistance in obtaining official approval from the Ministry of Education. Six experts added no comments to those already stated in Parts II and III of the Evaluative Survey.

Summary

The panel of twelve experts in higher education represented North and Spanish America, state and denominational institutions, administration and faculty, degrees from North and Spanish America, and two generations of educational experiences. Their qualifications as experts provided a wide range of expertise from which to evaluate the criteria and proposed program.

The panel of experts evaluated the criteria as valid to serve as guides for the development of the proposed program. While 4 per cent of the items were questioned, none of the panel expressed the view that any of them were not valid.

The proposed program was evaluated by the experts using the Evaluative Survey (Appendix B). They were asked to express any comments needed to clarify their views. Numbers 1 through 8 were related to the design of the program. The panel of experts agreed that the design was consistent with the criteria on 98 per cent of the items. Two per cent of the items were questioned, but without an opinion that the design was inconsistent with the criteria. None of the panel felt the design was inconsistent with the criteria.

Numbers 9 through 17 sought the opinions of the panel of experts regarding seeking official approval for the undergraduate and graduate programs, and the benefits of an officially approved program to the student and to the seminary. The survey asked for a listing of the advantages and disadvantages of official approval. The panel of experts responded with a 5 per cent negative opinion, 13 per cent doubt, and 82 percent positive opinion that procedures should be pursued to implement the program with or without official approval.

Chapter 7 will summarize and discuss the implications for the proposed program in view of the evaluations offered by the panel of experts. Appropriate revisions will be made in the proposed program.

CHAPTER 7
SUMMARY, COMMENTARY, AND RECOMMENDATIONS
FOR FURTHER RESEARCH

In this chapter, the implications for the proposed program, in view of the evaluation by the panel of experts, will be analyzed, and recommendations for further study will be made. The evaluations of the criteria by the panel of experts will be analyzed in the first part. The evaluations of the proposed program by the panel of experts will be analyzed, in view of the comments, in the evaluations of the program. A commentary on the implications for the proposed program will be based on the analyses. Appropriate revisions of the program will be made in the proposed program. The section will make recommendations for further study.

Analysis of the Evaluation of the Criteria

The comments by the panel of experts added significantly to the evaluation of the criteria. While five of the eight criteria were marked as valid by all members of the panel, and doubt was expressed regarding the other three by a member of the panel, the doubt expressed in the comments was based not on the validity of the criterion, but on previously perceived concerns. Those concerns were related to the attitude of the Colombian government regarding official approval of the program, and did not reflect a negative opinion regarding the concepts of the criteria. Criterion 1 stated

that the objectives of the program should be established by the laws and by the founding body. Both aspects were to be taken into consideration. The comment written by the respondent was, "I do not feel that the laws of the country are a valid criterion when related to seminary objectives." The criterion implied that the laws of the country should determine regulations of time, credits, minimum entrance requirements, and objectives related to the social and educational implications of the program. The founding body succeeded by the Board of Directors is free under the laws to determine curriculum, type of specific skills to be taught, and the methodology to be utilized. No conflict exists between the function of the laws and the function of the founding body within the limits of the law. The respondent gave the same comment for criterion 2. The respondent assumed that the Colombian Ministry of Education would not approve the program and expressed doubt about criterion 8, and stated that it was because of that assumption. The comment demonstrated a previously perceived fear of the rejection of seminaries by the government of Colombia. The comment was, "It is very likely that the Colombian Education Ministry will never grant this authority." Another respondent evaluated criterion 2 as needing to be modified because he felt that the term "validity" could only "be established on the basis of measured results."

An analysis of those evaluations indicated that they were not questioning the validity of the criteria, but that previous assumptions produced doubt about the response of the Colombian

government to theological education. Their comments to those items in the Evaluative Survey supported this analysis that in each case they did not see the criteria as "not valid." Those evaluations were conditioned by previous assumptions. The other experts evaluated all the criteria as valid. The interpretation of the data was that all the criteria were valid for the development and evaluation of the proposed program.

Analysis of the Evaluations of the Proposed Program

The evaluations of the design of the program in numbers 1 through 8 by the panel of experts expressed the opinion that they were consistent with the criteria. The respondents expressed doubt regarding the viability of the program based on the small number of qualified students and the lack of interest the government may demonstrate in not granting official approval to the institution's programs. The opinions were not perceived by the writer as evaluations of the concept but rather expressions of doubt regarding unmeasurable predictions of the number of students who would apply for entrance to the program. The panel of experts evaluated the proposed program as consistent with the criteria. The comments by the panel supported that conclusion.

The evaluations of the panel of experts for numbers 9 through 17 were related to seeking official approval from the Colombian government for the programs of the seminary, the benefits to the students and to the seminary, and the advantages or disadvantages

of obtaining official approval. Three responses were negative related to seeking official approval. Two of the negative responses originated with one of the experts who had commented that he saw no need for a graduate program because there were no official positions available to persons with a graduate degree. One of the negatives was given by an expert who commented that an unapproved graduate degree had no value. All the "perhaps" responses were related to the possibility of acquiring approved status, the availability of prospective students, and indecision as to the value of approval by the Colombian government, since the government demonstrated disinterest in theological institutions.

The responses (82 per cent) favored the development of the proposed graduate program with or without the approval of the Colombian government. One suggestion was that a seminary in the United States and the seminary in Cali may enter into an arrangement by which the degrees from the International Baptist Theological Seminary would be recognized or accredited through that institution. Another panelist observed that to develop a quality program could receive the attention and subsequent approval of the Colombian Ministry of Education. Three members of the panel of experts observed that official approval was not necessary for the religious vocation because the churches that sponsor the institution would be the employers of the graduates.

The panel of experts listed nine advantages for students to receive degrees approved by the Colombian Ministry of Education and

twelve advantages to the seminary to be an approved institution. Two disadvantages to the seminary to be officially approved were the possibility of government interference and the danger of diluting the programs and objectives in order to maintain approval. An analysis of the advantages and disadvantages of approved degrees to students and to the seminary showed a significant advantage for the students and the seminary.

The findings of the analysis of the proposed program in view of the criteria was that it was consistent with the criteria. A significant number of the panel favored the implementation of the program and felt that the advantages in having the program were significantly greater than the disadvantages.

Implications of the Evaluations for the Proposed Program

The findings reported from the analysis of the responses from the panel of experts offer significant implications for the proposed program. The criteria were found to be valid for the development and evaluation of the program. The program was found to be consistent with the criteria. The program was conceived of as viable in Spanish America. The implication was that the program should be implemented. That conclusion is based on the assumptions

1. That there exists a need for persons with graduate degrees to occupy positions in the church and in the denominational organizations

2. That seminary graduates need a degree approved by the Colombian government for greater prestige, the job market, enlarged ministry to society, and personal fulfillment
3. That the seminary would benefit from having a higher education program approved by the Colombian government
4. That the seminary should carry out its objectives of training leaders for the denominational programs
5. That even in view of the anticipated difficulties in acquiring official status from the Colombian government, the objectives of the seminary are valid in Spanish America
6. That the concept of the proposed program is valid as a delivery system for theological education at the master's and doctoral levels in Spanish America
7. That the conclusions resulting from the study should contribute to organizational studies of the theological education programs of other denominations in Third World countries and who contend with similar problems to those of the Baptist denomination

The writer concluded that the appropriate revision in the concept of the proposed program in view of the valid criteria and the program design evaluated as consistent with the criteria should be that the program should be carried out with or without official approval.

During 35 years the seminary has contributed significantly to the training of leaders at the undergraduate level in a political setting of disinterest in theological education by the government of Colombia. The program has carried out its objectives as evidenced by the graduates in their functions as denominational leaders. The writer concluded that the graduate program can carry out its proposed objectives with or without government approval.

Recommendations for Further Study

The writer recommends that further study be done in seven strategic areas to complement the conceptual investigation reported in this work with empirical procedures to enact a program of graduate theological education.

1. The appropriate study and steps should be taken to obtain official approval from the Colombian Ministry of Education for the seminary and its programs including the Graduate Department.
2. The bases for cooperation between the various seminaries in Spanish America that would facilitate the international program of graduate education should be studied and developed. That would include a system of interchange of human and material resources needed to carry out the objectives of the program.
3. A third area to study should be the development of transfer of credit and recognition of previous degrees

to provide a viable means of admissions for prospective students.

4. A study should be made that would result in the expansion of the functions of ABITHA to serve as an accreditation agency for the various seminaries in Spanish America similar to the designs of other accrediting agencies in the United States.
5. Studies should be made of methods of motivating the Colombian Ministry of Education to develop a category for theological institutions in the laws of Colombia.
6. Methods should be studied and developed to utilize the agreements of the Andean Pact between the countries in South America as they apply to educational policies between the member nations.
7. Three major renovations in the educational laws in Colombia have been made in the period from 1971 to 1981 which indicates a continuing fluctuation in the educational system. Theological institutions should contribute to the concept of a more complete system of education in Colombia by influencing the Colombian Ministry of Education to include them as valid resources for aiding in the cultural and spiritual development of the country in keeping with Decree 80, 1980, Article 22, the statement of objectives of higher education in Colombia. An appropriate study

should develop methods to contribute to a more complete system of education in Colombia in this area.

APPENDICES

APPENDIX A
PANEL OF EXPERTS

1. William Barona M. Dean, Facultad de Educacion Universidad Santiago de Cali. Cali, Colombia.
2. Alvaro Calero. Vice Rector, Universidad Santiago de Cali. Cali, Colombia.
3. Dario Correa G. Rector, Universidad de San Buenaventura. Cali, Colombia.
4. James E. Giles. Rector, Seminario Teologico Bautista Internacional. Cali, Colombia.
5. Dwight Honeycutt. Professor of History of Christianity and Missions, Seminario Teologico Bautista Internacional. Cali, Colombia.
6. Pedro Juan Jolecoeur. Professor, Seminario Mayor "San Pedro" de Cali. Cali, Colombia.
7. Franklin Maiguashca G. Academic Director of the Instituto Colombiano de Estudios Superiores de Incolda. Cali, Colombia.
8. Hernando Ortiz. Director of Information Services of the Fundacion para la Educacion Superior of the Colombian Ministry of Education. Cali, Colombia.
9. John D. Ratliff. Administrator, Colombian Baptist Mission of the Southern Baptist Convention Foreign Mission Board. Bogota, Colombia.
10. Crea Ridenour. Professor of Christian Education and Piano, Seminario Teologico Bautista Internacional. Cali, Colombia.
11. Ricardo Sarati. Director, Graduate Department, Universidad del Valle. Cali, Colombia.
12. William Warren. Professor of Biblical Studies and Theology, Seminario Teologico Bautista Internacional. Cali, Colombia.

APPENDIX B
AN EVALUATIVE SURVEY

The survey seeks the evaluation of the proposed graduate program by a panel of experts in the field. Please mark the appropriate blanks and write your comments in the space provided. If more space is needed, please attach additional sheets with your comments.

I. Personal Information about the Respondent

1. Nationality

United States
 Colombia
 Other _____

2. Age

31 to 40
 41 to 50
 51 to 60
 61 to 70

3. Sex

Male
 Female

4. Marital Status

Married
 Single
 Divorced
 Widowed

5. Graduate Degree, and Year of the Degree

<input type="checkbox"/> Ph.D.	_____
<input type="checkbox"/> Th.D	_____
<input type="checkbox"/> Th.M.	_____
<input type="checkbox"/> M.A.	_____
<input type="checkbox"/> M.Div.	_____
<input type="checkbox"/> B.D.	_____
<input type="checkbox"/> M.R.E.	_____
<input type="checkbox"/> Other	_____

6. The highest degree is from a:
 Denominational Seminary
 State College or University

7. Number of Years Worked in Education in South America
 0 to 4
 5 to 9
 10 to 14
 15 to 19
 20 to 24
 25 to 29
 30 to 34
 35 up

8. Number of Years worked as:
 Field missionary years
 Educational Missionary years
 Secular Higher Education years
 Official of Higher Education years
 Grades K-12 Education years

9. Number of Years worked in:
 Administration of Education years
 Professor in Higher Education years

II. Validity of the Criteria

1. Criterion 1
 Is valid
 Is not valid
 Needs to be modified
 Comments _____

2. Criterion 2
 Is valid
 Is not valid
 Needs to be modified
 Comments _____

3. Criterion 3
 Is valid
 Is not valid
 Needs to be modified
 Comments _____

4. Criterion 4
 Is valid
 Is not valid
 Needs to be modified
Comments _____

5. Criterion 5
 Is valid
 Is not valid
 Needs to be modified
Comments _____

6. Criterion 6
 Is valid
 Is not valid
 Needs to be modified
Comments _____

7. Criterion 7
 Is valid
 Is not valid
 Needs to be modified
Comments _____

8. Criterion 8
 Is valid
 Is not valid
 Needs to be modified
Comments _____

III. Please express your evaluation of the proposed program in view of the criteria. Please attach additional pages if they are needed.

1. The proposed administrative organization:
 Is consistent with the criteria
 Is inconsistent with the criteria
 Needs to be modified
Comments _____

2. The use of resident and extension classrooms:

- Is consistent with the criteria
- Is inconsistent with the criteria
- Needs to be modified

Comments _____

3. The use of a system of library loans:

- Is consistent with the criteria
- Is inconsistent with the criteria
- Needs to be modified

Comments _____

4. The proposed relationship to existing undergraduate seminaries:

- Is consistent with the criteria
- Is inconsistent with the criteria
- Needs to be modified

Comments _____

5. The proposed admissions procedures:

- Are consistent with the criteria
- Are inconsistent with the criteria
- Need to be modified

Comments _____

6. The proposed curriculum and degree requirements:

- Are consistent with the criteria
- Are inconsistent with the criteria
- Need to be modified

Comments _____

7. The proposed methods of financial support:

- Are consistent with the criteria
- Are inconsistent with the criteria
- Need to be modified

Comments _____

8. In your opinion, is the program viable in the setting of Spanish America?

Yes
 No
 Perhaps

Comments _____

9. In the event an official approval from the Ministry of Education in Colombia is not given for the seminary graduate program and its degrees, do you think the seminary should proceed with plans to develop a graduate program?

Yes
 No
 Perhaps

Comments _____

10. In your opinion, should the seminary seek official approval for your undergraduate program?

Yes
 No
 Perhaps

Comments _____

11. In your opinion, should the seminary seek official approval for a graduate program?

Yes
 No
 Perhaps

Comments _____

12. In your opinion, would an officially approved degree program at the undergraduate level benefit the graduating student?

Yes
 No
 Perhaps

Comments _____

13. In your opinion, would an officially approved degree program at the graduate level benefit the graduating student?

Yes

No

Perhaps

Comments _____

14. Please indicate special benefits which in your opinion would accrue to the student to have an officially approved degree.

15. Please indicate special disadvantages to the seminary to have official approval for the undergraduate program.

16. Please indicate special advantages to the seminary to have official approval for the undergraduate and graduate program.

17. Please add any additional comments you wish to express.

18. Your Name _____

19. Present Position _____

APPENDIX C
THE CRITERIA FOR THE DEVELOPMENT AND EVALUATION
OF A GRADUATE PROGRAM OF THEOLOGICAL EDUCATION
TO SERVE NATIONALS IN SPANISH AMERICA

1. The definition of the objectives of the program should be established in the laws of the country and by the founding body.
2. The validity of the program should be determined by the regulations established in the laws of the country and by the Board of Directors.
3. The academic quality of the program should be measured in terms of generally accepted methods of accreditation in Colombia.
4. The physical and academic resources should be provided as stipulated by the laws and guidelines suggested by preparation for accreditation procedures.
5. The delivery system should utilize the concept of advanced study centers, in residence in the seminary in Cali and on the regional level, in order to make the program accessible to a greater number of students.
6. The utilization of a system of loans of professors, research materials, and facilities under the administration of a central office in the Graduate Department of the International Baptist Theological Seminary in Cali should facilitate regional advanced study centers.
7. Funding for the program should come from several sources. The cooperative investment of money, personnel, and services should be provided from the budgets of the International Baptist Theological Seminary in Cali and cooperating seminaries in the various countries. The Baptist Foreign Mission Board of the Southern Baptist Convention provides support for all the seminaries in addition to the appropriations received from the respective Baptist Conventions. Student fees and grants should provide additional funding.
8. Degrees should be granted by the International Baptist Theological Seminary in Cali, Colombia, by the authority granted to them by the Ministry of Education of Colombia.

REFERENCES

Aier, I. (1980, January). General Council of the Baptist World Alliance. The Baptist World, pp. 1-2.

Alexander, K., & Solomon, E. S. (1972). College and university law. Charlottesville, VA: The Michie Company.

Allen, Y., Jr. (1960). A seminary survey. New York: Harper and Brothers.

Andersen, F. I. (1969, Summer). The seminary's responsibility in overseas theological training. Theological Education, 5(2), 380-390.

Bar-Ilan University. (1977). Student advisory, 1977-78. Ramat, Gan, Israel: Author.

Barck, O. T., Jr., Wakefield, W. L., & Lefler, H. T. (1950). The United States: A survey of national development. New York: The Ronald Press.

Barnes, W. W. (1954). The Southern Baptist Convention, 1845-1953. Nashville, TN: Broadman Press.

Baus, K. (1965). From the apostolic community to Constantine. New York: Herder and Herder.

Bechtold, P. I. (1972, Winter). Some implications of the ACLS study for education in the theological seminaries. Theological Education, 8(2), 83-96.

Bender, L. W., & Davis, J. A. (1972). Danger: Will external degrees reincarnate bogus degree mills? Tallahassee, FL: Department of Higher Education.

Binkley, O. T. (1967, Winter). The education of ministers in a contemporary society. Theological Education, 3(2), 265-269.

Bonino, J. M. (1964). Latin America. In The Prospects of Christianity throughout the World. New York: Charles Scribner's Sons.

Bowman, S. L. (1974, Autumn). Some contributions to planning the future of theological education. Theological Education, 11(1), 23-29.

Boyd, W. (1965). The history of western education. New York: Barnes & Noble, Inc.

Brown, L. D. (1974, October). Interorganizational information sharing: A successful intervention that failed: Consortium of theological schools. Journal of Applied Behavioral Science, 10, 533-554.

Brown, W. W. (1968). Theological education. In P. Monroe (Ed.), A cyclopedia of education. Detroit, MI: Gale Research Company Book Tower.

Brubacher, J. S., & Rudy, W. (1976). Higher education in transition. New York: Harper and Row, Publishers.

Bruneau, T. C. (1974). The political transformation of the Brazilian Catholic Church. London: Cambridge University Press.

Burtness, J. H. (1973). Innovation as the search for probabilities: To re-contextualize the text. In Learning in Context. Bromley, Kent, England: The Theological Education Fund.

Carnay, M. (1974). Education as cultural imperialism. New York: David McKay Company, Inc.

Castro, E. E. (1961, Abril-Junio). El pensamiento teológico en América Latina. Cuadernos Teológicos, 10(2), 95-105.

Charlton, K. (1965). Education in Renaissance England. London: Routledge and Kegan Paul.

Coe, S. (1974). Theological education—A worldwide perspective. Theological Education, 11(1), 5-12.

Costas, O. E. (1977, January). Missiology in contemporary Latin America, Missiology, 5(1), 89-114.

Cunningham, W. F. (1968). The fourfold development of man. In J. Park (Ed.), Readings in the Philosophy of Education. New York: The Macmillan Company.

Dickey, F. G. (1974). State chartering, approval, and licensure. In J. L. Wattenbarger (Ed.), Improving statewide planning. San Francisco: Jossey-Bass, Inc., Publishers.

Eby, F. (1915). Christianity and education. Dallas, TX: Executive Board of the Baptist General Convention of Texas.

Eby, F., & Arrowood, C. A. (1940). The history and philosophy of education, ancient and medieval. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Eells, W. C. (1963). Degrees in higher education. Washington, DC: The Center for Applied Research in Education, Inc.

Efemerides. (1975). Facultad de Teologia Pontificia y Civil de Lima. Lima, Peru: Author.

Ellis, J. T. (1967). Essays in seminary education. Notre Dame, IN: Fides Publishers, Inc.

Executive Committee, Southern Baptist Convention. (1976). 1976 annual: The Southern Baptist Convention. Nashville, TN: Author.

Executive Committee, Southern Baptist Convention. (1982). Annual, 1982. Nashville, TN: Author.

Executive Committee, Southern Baptist Convention. (1983). Annual, 1983. Nashville, TN: Author.

Foreign Mission Board, Southern Baptist Convention. (1983, August). Listing of selected missionaries. Computer Program MI 8040. Richmond, VA: Author.

Frost, S. E., Jr. (1966). Historical and philosophical foundations of Western education. Columbus, OH: Charles E. Merrill Books, Inc.

Fukuyama, Y. (1972). The ministry in transition: A case study of theological education. University Park, PA: The Pennsylvania State University Press.

Gifford, W. A. (1950). The story of the Faith. New York: The Macmillan Company.

Glasser, A. F. (1971). The evangelicals: World outreach. In W. Danker and W. J. Kang (Eds.), The future of the Christian world mission. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Glover, H. (1960). The progress of world wide missions. New York: Harper & Row, Publishers.

Gutierrez, G. (1972). Teologia de la liberacion. Salamanca, Spain: Ediciones Sigüeme.

Hall, W. P., & Albion, R. G. (1946). A history of England and the British Empire. Boston: Ginn and Company.

Hartshorne, H., & Floyd, M. C. (Compilers). (1945). Theological education in the Northern Baptist Convention. Philadelphia: The Judson Press.

Hertling, L. (1964). Historia de la iglesia. Barcelona, Spain: Editorial Herder.

Hogg, W. R. (1971). The Oikoumene. In W. Danker & W. J. Kang (Eds.), The future of the Christian world mission. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Holmberg, B. (1981). Post graduate distance study. Hagen, Germany: Fern Universitat.

Houle, C. O. (1973). The external degree. San Francisco: Jossey-Bass Publishers, Inc.

Hughs, P. (1958). Sintesis de historia de la iglesia. Barcelona, Spain: Editorial Herder.

Hull, W. E. (1976, Winter). Theological education and the liberal arts. Theological Education, 13(2), 134-142.

Instituto Colombiano para el Fomento de la Educacion Superior. (1981). Reforma de la educacion post-secundaria: Compilacion legislativa. Bogota, Colombia: Procesos Editoriales.

Instituto Superior de Obreros Cristianos. (1978). Prospecto, 1978. Huancayo, Peru: Author.

Instituto Superior Evangelico de Estudios Teologicos. (1976). Prospecto y plan de estudios. Buenos Aires, Argentina: Author.

International Yearbook of Education 29. (1966). Paris: UNESCO Publications Center.

Jedin, H. (1973). Manual de historia de la iglesia. (Tomos 1-4). Barcelona, Spain: Editorial Herder.

Kelly, R. L. (1924). Theological education in America. New York: George H. Doran Company.

Koerner, J. D. (1968). Who controls American education? Boston: Beacon Press.

Larson, P. (1973). Third World missionary agencies: Research in progress. Missionology, 1(2), 95-111.

Latourette, K. S. (1938). A history of the expansion of Christianity (Volume 2). New York: Harper & Brothers, Publishers.

Latourette, K. S. (1953). A history of Christianity. New York: Harper & Row, Publishers.

Leon, A. Y. (1954). La iglesia y los eclesiasticos espanoles en la empresa de Indias. Madrid, Spain: Salvat Editores, S.A.

Ley 20 de 1974. (1982). Concordato y el protocolo final entre la Republica de Colombia y la Santa Sede. Bogota, Colombia: Editorial Publicitaria.

Ley 19326. (1972). Ley general de educacion. Lima, Peru: Publicaciones Joy, S.A.

McCormick, P. J. (1912). Education of the laity in the early Middle Ages. Washington, D.C.: The Catholic Education Press.

McGrath, E. J. (1951). Education, the wellspring of democracy. Birmingham, AL: University of Alabama Press.

Mey, G. (1975, April). Theological education in a post moratorium world. International Review of Missions, 64(254), 187-192.

Millard, R. M. (1976, Autumn). The role of the state in theological education. Theological Education, 13(1), 31-39.

Ministerio de Cultura y Educacion. (1974). Ley Universitaria 20.654. Buenos Aires, Argentina: Centro Nacional de Documentacion e Informacion Educativa.

Ministerio de Educacion Nacional. (1974). Compilacion de normas sobre la educacion superior (Volumen 7, parte 1). Bogota, Colombia: El Frente Nacional.

Ministerio de Educacion Nacional de Colombia. (1971). La educacion ante el congreso. Bogota, Colombia: Author.

Monroe, P. (1927). Essays in comparative education. New York: Teacher's College, Columbia University.

Moss, R. V., Jr. (1968, Autumn). Contexts for theological education in the next decade. Theological Education, 5(1), 3-4.

Neve, J. L. (1946). A history of Christian thought. Philadelphia: PA: The Muhlenberg Press.

Nevins, J. F. (1959). A study of the organization and operation of voluntary accrediting agencies. Washington, DC: The Catholic University of America Press.

New Orleans Baptist Theological Seminary. (1978). Charter. New Orleans: Author.

Newman, J. H. (1959). The idea of a university. Garden City, NY: Image Books.

Niebuhr, H. R. (1963). The responsible self. New York: Harper & Row, Publishers.

Park, J. (Ed.). (1968). Selected readings in the philosophy of education. New York: The Macmillan Company.

Peloubet, F. N. (Ed.). (1971). Bible dictionary. Grand Rapids, MI: Zondervan Publishing House.

Peters, G. T. (1978, Spring). Theological education and the evangelical witness of the Church. Theological education, 4(3), 736-738.

Pierson, W. W. (1937). The administration of minimum standards for the master's degree. A paper presented to the Conference of Deans of Southern Graduate Schools. (No site).

Pirene, J. (1972). Historia universal. I. Barcelona, Spain: Editorial Exito, S.A.

Portman, D. N. (1978). The universities and the public. Chicago: Nelson-Hall.

Posada, O.; Cespedes, F.; & Umbelino de Sauza, V. (1976, Enero-Febrero). Panorama general de la administracion de la educacion en America Latina. Educacion Hoy, 6(31), 3-21.

Power, E. J. (1962). Main currents in the history of education. New York: McGraw-Hill Book Company.

Pulliam, J. D. (1968). History of education in America. Columbus, OH: Charles E. Merrill Publishing Company.

Rama, G. W. (1970). El sistema universitario en Colombia. Bogota, Colombia: Talleres Salesianos San Jose de Mosquera.

Ramirez, G., & Labelle, I. (1964). El problema sacerdotal en America Latina. Bogota, Colombia: Centro de Investigaciones Sociales, Departamento Socio-Religioso.

Ramos, A. I., & Garre, D. (1963). La iglesia en Mexico. Madrid, Spain: Centro de Informacion y Sociologia de la Obra de Cooperacion Sacerdotal Hispanoamericana.

Ribadeneyra, P. de. (1945). Historias de la contrarreforma. Madrid, Spain: Biblioteca de Autores Cristianos.

Routh, P. (1974, Autumn). The purpose of theological education. Theological education, 10(1), 45-46.

Russell, J. B. (1968). A history of medieval Christianity, prophecy, and order. New York: Thomas Y. Crowell.

Sanchez, G. I. (1951). Education in Latin America. In A. H. Moehlman (Ed.), Comparative Education. New York: Rinehart & Winston.

Sands, L. B., and Gross, R. E. (1967). The history of education chart. Cleveland, OH: The World Publishing Company.

Schaeffer, F. A. (1969). Death in the city. Downer's Grove, IL: Intervarsity Press.

Schaff, P. (1949). History of the Christian Church (Volume V). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Scherer, J. A. (1971). Missions in theological education. In W. J. Danker & W. J. Kang (Eds.), The future of the Christian world mission. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Schultz, H. (1892). Old Testament theology (J. A. Patterson, Trans.). Edinburgh: T. & T. Clark.

Seminario Biblico Latinoamericano. (1977). Manual de informacion. San Jose, Costa Rica: Author.

Seminario Biblico Latinoamericano. (1977). Programa diversificado a distancia. San Jose, Costa Rica: Author.

Seminario Teologico Bautista. (1974). Prospecto. Santiago, Chile: Author.

Seminario Teologico Bautista Internacional. (1976). Estatutos. Cali, Colombia: Author.

Seminario Teologico Bautista Internacional. (1978). Grado de majister. Cali, Colombia: Author.

Seminario Teologico Bautista Internacional. (1975). Prospecto. 1975-76. Cali, Colombia: Author.

Seminario Teologico Bautista Internacional. (1983). Prospecto. 1983-84. Cali, Colombia: Author.

Seminario Teologico Bautista Internacional. (1978). Prospecto. Suplemento. Cali, Colombia: Author.

Shahn, E. (1981, Spring). An American academic looks at the open university. The British Open University Foundation, Inc., 9, 1-4.

Spurr, S. H. (1970). Academic degree structures: Innovative approaches. New York: McGraw-Hill Book Company.

Starr, R. F. (1973). The beginnings of the future. New York: McGraw-Hill Book Company.

Stendahl, K. (1977, Winter). Rooted in the communities of faith: A reaffirmation of a learned ministry. Theological education, 13(2), 61-72.

Strong, A. H. (1956). Systematic theology. Philadelphia: The Judson Press.

Stuber, S. I. (1965). How we got our denominations. New York: Association Press.

The Theological Education Fund. (1966). Issues in theological education, 1964-1965. New York: Author.

The Theological Education Fund. (1968). Directory of theological schools in Africa, Asia, the Caribbean, Latin America, and the South Pacific. London: Author.

The Theological Education Fund. (1972). Ministry in context. Bromley, Kent, England: Author.

The Theological Education Fund. (1973). Centers for advanced theological study in the Third World: A survey and evaluation of developments. In Learning in Context. Bromley, Kent, England: Author.

Thomas, O. C. (1967, Autumn). Professional education and theological education. Theological Education, 4(1), 556-565.

UNESCO. (1970). Methods of establishing equivalence between degrees and diplomas. Ghent, Belgium: Imprimerie Vanmelle.

Voelkel, R. T. (1968). The shape of the theological task. Philadelphia: The Westminster Press.

Wagoner, W. D. (1966). The seminary: Protestant and Catholic. New York: Sheed and Ward.

Walker, W. (1970). A history of the Christian Church (Third Edition). New York: Charles Scribner's Sons.

Walsh, J. J. (1935). Education of the founding fathers of the Republic. New York: Fordham University Press.

Welch, C. (1971). Graduate education in religion. Missoula, MT: University of Montana Press.

Wilds, E. H. (1966). The foundations of modern education. New York: Holt, Rinehart, & Winston.

Willems, E. (1967). Followers of the new Faith. Nashville, TN: Vanderbilt University Press.

Wise, J. E. (1964). The history of education. New York: Sheed & Ward.

World Survey of Education IV. (1966). New York: UNESCO Publications Center.

World Survey of Education V. (1971). Paris: UNESCO Publications Center.

Zorn, H. M. (1975). Viability in context. Heathfield, Sussex, England: The Theological Education Fund.

PERSONAL COMMUNICATIONS

ABITHA. Conferences with the Asociacion Bautista de Instituciones Teologicas de Hispano America. Cali, Colombia, June 1-6, 1976.

Allen, Charles, Professor of the Seminario Teologico Bautista Internacional, Cali, Colombia. Personal communication, June 1-6, 1976, and December 1976.

Ballard, John, Member of the Canadian Study Committee on Peruvian Education. Personal communication, January 1978, Trujillo, Peru.

Beard, Sharon. Deputy Commissioner, Board of Regents, State of Louisiana. Personal communication, October 11, 1976.

Board of Trustees, Seminario Teologico Bautista Internacional, Cali, Colombia. Personal communication, June 1-6, 1976.

Brasington, J. Bryan, Area Secretary of Western South America for the Foreign Mission Board of the Southern Baptist Convention, Cali, Colombia, June 1-6, 1976.

Burns, Edward, Academic Dean, Luther Rice Seminary, Jacksonville, Florida, April 10, 1977.

Costas, Orlando, Director of the Extension Department of the Latin American Biblical Seminary, San Jose, Costa Rica, May 1978.

Elliott, Darlene, Librarian, Seminario Teologico Bautista Internacional, Cali, Colombia, June 1-6, 1976.

Garcia, Carlos, Presidente de la Convencion Evangelica Bautista del Peru, Trujillo, Peru, March 1976.

Giles, James E., Professor and Rector, Seminario Teologico Bautista Internacional, Cali, Colombia, May 1976.

Gonzales, Ananias, Professor, Seminario Internacional Teologico Bautista, Buenos Aires, Argentina, October 12, 1977.

Kennedy, J. Hardee, Dean, School of Theology, New Orleans Baptist Theological Seminary, New Orleans, Louisiana, June 8, 1981.

Leavell, Landrum P., President, New Orleans Baptist Theological Seminary, New Orleans, Louisiana, October 22, 1976.

Lopez, Alberto, Rector, Seminario Teologico Bautista, Quito, Ecuador, June 1-6, 1976.

Machado, Daniel, Rector, Seminario Teologico Bautista del Este de Bolivia, Santa Cruz, Bolivia, November 29, 1977, and January 17, 1978.

Markowitz, Harold, Jr., Director, Independent Study by Correspondence, University of Florida, Gainesville, Florida, March 1982.

Morgan, Carter, Dean, Hong Kong Baptist Theological Seminary, Hong Kong, January 29, 1978, in Fernandina, Florida, and June 10, 1983, in Pittsburgh, Pennsylvania.

McConnell, H. Cecil, Rector, Seminario Teologico Bautista, Santiago, Chile, October 27, 1976.

Nagel, Marilyn, Director of Student Affairs of the Nova University, Fort Lauderdale, Florida, April 1980 and March 1982.

Peralta, G., Juan, Director of Superior Education of the Ministry of Education of Peru, Lima, Peru, November 1977 and February 1978.

Sandusky, Fred, Registrar, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, November 5, 1976.

Songer, Harold, Professor and Director of Basic Professional Studies, School of Theology, Southern Baptist Theological Seminary, Louisville, Kentucky, August 25, 1978.

Sprinkle, Daniel, Presidente, Instituto Teologico Bautista, Panama City, Panama, December 1972.

Welmaker, Benjamin, Rector, Seminario Teologico Bautista Internacional, Cali, Colombia, June 1-6, 1976, and October 13, 1976.

Willock, Max, Librarian and former interim President, Korean Baptist Theological Seminary, Seoul, Korea, December 1976 and January 1977.

Witty, Robert, President, Luther Rice Theological Seminary, Jacksonville, Florida, June 1977.

Wyatt, Roy, Chairman, Estudios Majister, Seminario Teologico Bautista, Cali, Colombia, December 15, 1976.

BIOGRAPHICAL SKETCH

Irvin L. Northcutt was born on September 19, 1928, in Chapman, Alabama, the second of three children of Mamie and George Robert Northcutt.

He graduated from Norman College in Georgia, 1950; Mercer University in Georgia, 1953; New Orleans Baptist Theological Seminary in Louisiana, 1957; and Stetson University in Florida, 1969. He entered the doctoral program in the University of Florida in the Administration and Supervision of Education Department in 1977.

Mr. Northcutt has served as a missionary under the Foreign Mission Board of the Southern Baptist Convention in Peru and Colombia since 1959. He served as President of the Peru Baptist Theological Seminary in Trujillo, Peru, and as professor in the International Baptist Theological Seminary in Cali, Colombia.

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.

Ralph B. Kimbrough
Ralph B. Kimbrough, Chairman
Professor of Educational Leadership

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.

James L. Wattenbarger
James L. Wattenbarger
Professor of Educational Leadership

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.

Albert B. Smith
Albert B. Smith
Professor of Educational Leadership

This dissertation was submitted to the Graduate Faculty of the College of Education and to the Graduate School, and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

August 1985

David C. Smith N
David C. Smith N
Dean, College of Education

Dean, Graduate School